

Surah Maidah, Ayat 15

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Tarjuma : Tehkeek ki aya tumhare paas noor aur roshan kitab
Ja'akum – tumhare paas se bhi kaam chal sakta tha, lekin nahi,
Kad Ja'akum – tehkeek ki aya tumhare paas
Noor aya ye baat rab ne tehkeek kahi, zannan nahi, ghuman aur khyal
nahi, Ye baat rab ne tehkeek farmayi apni kitaab me

Jo mustafa ﷺ ko noor samjhega wo ap ﷺ ko apni tarah nahisamjhega, jo apni tarah samjhega wo noor kaise manega, to zarurat thi un deewano ko manwane ki, ke ye tehkeek hai sirf khyal nahi

Koi bhi tehkeek ho, tehkeekain to badalti rehti hain, ek zamane me tehkeek thi ke zameen plate ki tarah hai, slate ki tarah hai, phir badal gayi, nahi gol hai, ab nayi tehkeek ayi hai ke bilkul gol bhi nahi hai, baizawi sharif hai, tehkeeken badalti rehti hain.

1 matter ata hai lower court me, murder ka case hai, lower court usey session cuourt me submit kar deta hai, session judge usey phansi de deta hai, appeal me wo high court jata hai, yahan phansi ki saza badal di gayi imprisonment ki saza me badal diya, phir wo supreme court gaya wahan benefit of doubt dekar usey choar diya, tehkeek badalti rahin, district court ne eyewitness, documents, medical report, postmortem report ki tehkeek ki aur usey phansi ki saza suna di, high court ki tehkeek badal gayi yahan ke judge ne kaha, ke mara to hai lekin marne ka intention sabit nahi, isliye umar qaid ki saza me badal diya, lekin yehi case jab supreme court pahoncha, pata nahi kyun nahi dhyan diya gaya ke FIR me 6 ghante ka delay hai, 2 baje murder hua hai aur 8 baje FIR hui hai, to beech me khuch na khuch setup ho jayega, benefit of doubt dekar choar diya

Ye kabhi nahi hoga, ke supreme court ki tehkeek ko highcourt badal de, highcourt ki tehkeek ko district court badal de, aur district court ki tehkeek ko koi police station badal nahi sakta, kya matlab, kam ilm walon ki tehkeek ko zyada ilm wala, kam darje wale ki tehkeek ko zyada darje wala, kam power wale ki tehkeek ko zyada power wala, badal sakta hai, lekin zyada power wale ki tehkeek ko kam power wala nahi badal sakte, to ai Allah, ye jo tera nabi noor banke aya hai, ye kiski tehkeek hai, ye tehkeek Allah ki hai, ab isey wohi kaatey jo Allah se zyada ilm wala ho, Allah se zyada taaqat wala ho, Allah se zyada power wala ho aur jab Allah se zyada taaat wala koi nahi to noor ki is tehkeek ko katne wala koi nahi

Dusra lavz hai, Ja'aakum – maane, aya, came to you.

Ata wohi hai jo pehle se ho, Allah ne ye nahi kaha ke maine noor banaya, noor aya, ap jalse me aye, ka matlab kya, ke ap pehle se hain, ab jalse me aye, to ata wohi hai jo pehle se ho

Noor kab banaya:

Allah ne quran me farmaya, ke noor aya, ye nahi bataya ke kab banaya, banaya pehle, aya ab, to pata lagate hain ke kab banaya, ye kehkar to mai khud hi phas gaya, mera baap nahi bata sakta, mera dada bhi nahi bata sakta ke kab banaya, ishare me samjho, “jab duniya me kab nahi tha tab banaya”

Banane wala khuda, banne wala noor, sab se pehle rab ne noor banaya, zameen asmaan, farishto, Adam aur har makhluk se pehle rab ne noor banaya

Hum sabhi baad me hain aur hamare baap dada pehle, baat yahan human structure, insaani dhanche ki nahi ho rahi hai, yahan baat ho rahi hai human existence ki, wujud ki, ek hum hain, tum ho, saari duniya ke insaan hain, hum baad me hain, baap pehle, hum baad me hain, dada pehle, hum baad me hain, par dada pehle, aur 1 mere nabi ka noor hai jo apne baap se pehle, apne dada se pehle, aba'ao ajdaat se pehle

Gawahi ki ehmiyat:

Ramzan ka chand dekhne wale ki 1 gawahi ki zarurat hoti hai, aur Eid ke chand ke liye 2 logon ki gawahi ki zarurat hoti hai. Mahine ek hi, phir gawahi ki tadad kyun ghat bar gayi, dekho, ramzan ke chand ki gawahi wohi dega jo sach much chand dekhega warna bhuka rehne ke liye kaun jhut boleگا aur Eid me chance hai ke shayad rozey se chutti paney ke liye jaldbaazi kare to isliye gawah par gawah

Ab 29 shabaan ko hamare Darul Uloom me Mufti sahab baithe intezaar kar rahe hain ke koi aye aur gawahi de ke usne chand dekha hai, ek admi sunnat ke rang me ranga hua mukammal chala aa raha hai, bare khush hue, haan hum gawahi dene aye hain, apne dekha hai, nahi, maine suna hai, mufti sahab ne kalam rakh diya, thori dair ke baad 2 aye, haan ab ye to gawahi denge, wo dono bole maine to suna hai, 5 aye, 3 aa rahe hain, aa rahe hain jaa rahe hain, har aane wala bus yehi bol raha hai maine suna hai, baat pakki hai, dekha hai, nahi suna hai, sacchi baat hai lekin suna hai, elaan hoga chand ka, nahi.

Raat ke 12 baj gaye, 150 se zyada log aye gawahi dene ke liye aye, magar sab ne yehi kaha maine suna hai, moazzan ghusse me, bolta hai, raat ke 12 baj gaye hain, jo ata hai kehta hai maine suna hai, ap kahen to darwaza band kar dun, mufti sahab ne moazzin se kaha, wait, shayad dekhne wala aye.

1.00 baje raat me ek shaks noorani libaz me jalwa gar hua, paband e shariyah, sir par sunnat, libaz masnun, mufti sahab pehle se tapey hue pakey hue baithe hue the, usey dekhte hi bolne lage kya tumne bhi suna hai, bola nahi, maine dekha hai, mufti sahab ne foran kalam uthaya aur elaan kar diya ke kal se roza hoga.

Bila tashdeeq, bila tamsees, jab Adam عليه السلام aye unhone uluhiyat ki gawahi di, pucha gaya kya apne dekha hai, wahdahu lashareek hai, kya dekha hai, laillaha illallah, kya dekha hai, kaha nahi, mera ilm yaqini hai, meri khabar musadaqqa hai, mujh par wahi e elahi ati hai,

mujh par sahifa nazil hua, mujhe Jibreel se bhi malum hua, dekha hai, Nooh عليه السلام ne gawahi de, zamane ne pucha kya dekha hai, Musa kalimullah se suna dekha hai, chalo unse puchte hain, kya apne Allah ki zaat dekha hai, bole wo mai Toor pe jo gaya tha, wo jo tajalli thi, wo zaati tajalli nahi thi sifati tajalli thi, sifat ki tajalli bhi to mai tab dekhta jab meri ankhne khuli hotin, sifat ki tajalli se Musa عليه السلام girey be-khud, Ibrahim عليه السلام ne ke Allah ke siwa koi mabud nahi, kya dekha hai, Eesa عليه السلام roohullah hain, inse bhi pucha gaya kya apne dekha hai, 1,24,000 kamo besh anbiya ekram ate rate gawahi dete rahe ke maine suna hai aur mera sunna yaqini hai, meri gawahi pakki hai, magar zamana puchta raha kya dekha hai, Adam kya apne dekha hai, sheesh kya apne dekha hai, Yaqub kya apne dekha hai, Ayub kya apne dekha hai, yusuf kya apne dekha hai, 124000 se log puchte rahe, lekin 12 rabi ul awwal ki subah sadiq ko paida hokar, fahraad ki choti par khare hokar, jab mere rasul ne kaha ke Allah ke siwa koi mabud nahi, tab zamane ne pucha kya tumne bhi suna hai, farmaya, maine dekha hai

Jab mufti sahab ke samne gawah ne kaha ke maine dekha hai to mufti sahab ne kaha moazzin se, gawah aa gaya, dekhne wala aa gaya, aur wo gawahi deke chala gaya, ab darwaza band kar do, to khuda ko dekhne wala mustafa aa gaya, gawahi de diya, nabuwat ka darwaza band, risalat ka darwaza band.

Allah taala ne jab tak chaha qurb e khaas me rakha, jab tak jalwa dekhna tha tab tak qurb e khaas me rakha aur jab dikhana tha to Adam ke jism me rakh diya, Adam ko sajde ka hukm hua, socho, Adam عليه السلام ka pura jism ban gaya tab sajde ka hukm nahi hua, Adam عليه السلام me jab rooh daali gayi tab sajde ka hukm nahi hua, Adam ka jism aur rooh ke saath Adam mukammal phir bhi sajde ka hukm nahi hua, jab noor e Mohammadi andar gaya, socho ye sajda hai kiska, Adam ko hi sajda karana tha, to jab Adam ke jism me rooh chali gayi tab kyun nahi karaya, noor e Mohammadi ke baad kyun, to

ishare me samjho, ke farishto ka chehra Adam ki taraf hai aur sajda Adam wale ka aur ye hamari daily practise hai, paancho wakht ki namaz me hamara chehra hota hai kaabe ke taraf aur sajda kaabe wale ka

Noor kaise transfer hua:

Hamare dada jaan Hazrate Ibrahim عليه السلام se shru karte hain, Mr Namrud, ghabra gaya, kya karen inka, barte hi jaa rahe hain manne wale, socha ke ab final aag me daal do, na rahenge Ibrahim na rahega unka deen, uske liye 1 km tak ke daiyre me aag dehkayi gayi, agni kund banaya gaya, aur ek jhule ke sahare Ibrahim عليه السلام ko ek bandish ke saath ghumakar us aag me pheka gaya, abhi Hazrat Ibrahim عليه السلام hawa me hain, udhar Sidra ne apne nasheman choara, Jibreel e Ameen bijli ki raftar se bhi zyada tez hazir hue, kaha, ai Allah ke khaleel, apko koi zarurat hai, may I help you, no thanks, hazrat Jibreel ne kaha, mujhse madad nahi lete mat lo, Allah se hi dua karo, make dua, Ibrahim عليه السلام ne kaha, wo to Ibrahim ke dil ki dharkano ko janta hai, us rab se kehne ki kya zarurat jo Ismail ke seene me chupi hui arzu ko janta hai, meri halat ko janta hai, wo aleem, bezatis sudur, wo dil ki baaton ko jaanne wala bilkul mutmayin hain Ibrahim

Ibrahim عليه السلام ke smenan ki wajah batao, Allah ke rasul hain, mamuli nahi samajhna, Allah ke khaleel hain, par ye to koi baat nahi hui, hazrat Musa عليه السلام bhi Allah ke rasul hain, Musa عليه السلام bhi Allah ke kaleem hain, firon ki koam ne jab Musa عليه السلام ka picha kiya, khatam kardo Musa عليه السلام ki koam ko, Musa عليه السلام apni koam ko liye hue agey agey aur piche firon apni sena liye hue. Musa عليه السلام chalte chalte jaa rahe hai samne dariya aya, dariya me kud pare to sab halak ho jayen, puri koam dub jaye, aur khare rahe to piche firon ki sena aa rahi hai, wo kaat dalegi gajar muli ki tarah, apne koam ki jaan bachane ke liye Musa عليه السلام ne apna asa uthaya aur dariya par mara to beech me raasta ban gaya, Musa عليه السلام apni koam ko lekar jab beech me pahonche, firon ki sena kinare aya dekha bana banaya raasta hai,

bola follow me, chalte raho, go ahead, Musa عليه السلام apni koam ko lekar dariya ke us kinare par pahonche aur firon ab beecho beech dariya ke, dariya ke dono paat mil gaye, firon apni puri sena ke saath ghark ho gaya

Kabhi socha ke dariya ke is bejaan qatro ko kisne samjhaya, ke abhi na milo nabi jaa raha hai, abhi na milo rasul jaa raha hai, abhi na milo kaleem jaa raha hai, phir jab wo nikal gaye, to dariya ke in bejaan qatron ko kisne information de diya ki mil jayo firon jaa raha hai, ab mil jayo kafir jaa raha hai, mil jayo ghaddar jaa raha hai, to dariya ke bejaan qatron, tawajjo, dariya ke bejaan qatron ko nabi aur kafir ke kadam ka fark malum, aur ye bukhari saari par gaye, nabi aur ummati ka fark na jaan sake

Musa عليه السلام ne mojiza dikhaya, asa se madad kiya, nabawi takhat dikhayi, jaan bachana farz hai, apni koam ki jaan bachane ke liye apne asa se madad liya, Ibrahim عليه السلام ne Jibreel عليه السلام se madad kyun nahi liye, Jibreel apne hain, madad karne aye the, naam likhane nahi aye the, madad ki niyat se aye the, mohabbat se aye the, aqeedat se aye the, apke apne the, Jibreel e ameen wahi e elahi lekar ayen to ap le lain, madad e elahi lekar aye to liya kyun nahi, Musa عليه السلام ne to liya apne kyun nahi liya, Musa عليه السلام ke circumstances aur hain, Ibrahim عليه السلام ke circumstances aur hain, Musa عليه السلام ko pata hai ke agar mojiza nahi dikhaunga to koam ki jaan nahi bachegi, risk of life hai, isliye taqat ka stemal karo

Ibrahim عليه السلام ko pata hai aag mujhe jala hi nahi sakti, uski fitrat me jalana hai lekin meri situation aisi hai, ke mujhe aag jala nahi sakti, to phir kyun madad mangu, wahan dariya dubo sakta tha, yahan aag mujhe jala nahi sakti, kyun nahi jala sakti, sun, abhi mera beta Ismail paida nahi hua noor e Mohammadi mere andar hai aur jab tak ye noor rahega aag jala nahi sakti

Tareekh gawah hai ke jab ye noor Adam عليه السلام me tha to farishto ne sajda kiya, ye noor ja Ibrahim عليه السلام me aya aag jala na saki, aur yehi noor jab ismail me gaya, to churi gardan kaat na saki, wo noor jo nabiyon ko chamka raha tha, wo noor jo rasulon ko chamka raha tha, wo noor jo swaleheen ko chamka raha tha, wo noor jo paak aabo ajdaad ko chamka raha tha, 12 rabi ul awwal tujhpar mere maa baap qurbaan ye wohi din hai jab hum gunehgaro ko chamkane ke liye aa gaya, aa gaya : sarkar ki amad, marhaba : mecci ki amad, marhaba.

Tabhi to ek ashik ne awaaz di
Chamak tujhse paate hain sab paane wale
Mera dil bhi chamka de chamkane

2. New Bayan 2022 - Syed Hashmi Miyan -

□□□□□□□□□□

Surah Al Kafirun, Ayat 6

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

Tumhare liye tumhara deen hamara liye hamara deen

Deen ka tarjuma nahi hai, murad e elahi ye nahi hai, ke Abu Jahal & Co tumhare liye tumhara deen aur hamare liye hamara deen, aisa nahi hai, Abu Jahal & Co kehte the ke mere paas bhi deen hai but in fact, unke paas to deen tha hi nahi, unke paas deen kaise rahega jo jhaar me khuda dekh rahe hain, patto me khuda dekh rahe hain, jaanwaro me amma dekh rahe hain, ghar me maa dekhi jaati hai, pashuon me nahi, khul kar bolunga, tumhare haath me kanoon hai, hamare seeney me mustafa ka diya hua sukun hai. Admi wo pareshan hota hai jiska koi guarantor na ho, kitne logon ko jail se choar diya jata hai zamanat par, ek guarantee aa gayi choar diya, hamari guarantee to gharib nawaz ne liya hai

Huzur Mohaddis Azam e Hind ne deen ka tarjuma kiya, mansha e elahi aur murad e elahi ko zahir farmate hue kehte hain, “lakum deena kum” tere liye tera banaya hua dastur, hamare liye elahi dastur. Islam ki sabse bari khubsurti ye hai, ke Islam ke manne walon ko khuda ne banaya, kitni bari bad-surti hai ke in logon ne khuda banaya.

Problem ye hai ke inke paas religion hi nahi hai, kyunke religion wahin hota hai jahan prophet hota hai, bina nabi ke religion hota hi nahi, ho sakta hai, ke nabi ka naam ho uska paigham na ho, lekin religion hone ke liye nabi ko hona zaruri hai, kitaab ka hona bhi zaruri hai dono zaruri hai. jahan nabi nahi hota, nabi ka naam bhi nahi hota unhe pata hi nahi ke khuda kitne hain, kyunke ye kaam nabi ka hai ke bataye ke khuda ek hai, ek hi hai, ye nabi hi bata payega, kyunke khuda ka ek hona ghaib hai, ghaib khuda hi bata payega, to jo log ghaib nahi maante Allah jaane wo Allah ko kaise maante hain.

Maslan Eesai me bhi nabiyon ka naam hai ye aur baat hai wo english me pronounce karte hain, jaise, joseph, mooses, issac, abram, ye sabhi nabi ke naam hai, Tawrait me bhi nabiyon ka naam hai, Injeel me bhi nabiyon ka naam hai, Quran me bhi nabiyon ka naam hai magar fark ye hai humme aur unme ke unke paas nabi ka naam hai magar nabi ka paigham nahi hai, hamare paas nabi kadono hai

Sab log ibadat karte hain, hamare yahan namaz hai, jo top class ki ibadat hai, hum apne banane wale ka sajda karte hain, hum apne creator ko sajda karte hain, hum baney hue ko sajda nahi karte, ho sakta hai bana hua greatest ho, sarvo shrest ho, aur sab se zyada azmat wale hamare rasul hain, hum unko bhi sajda nahi karte, bharat ki dharti par islam ko phailane wale khwaja gharib nawaz hain, hum unko bhi sajda nahi karte, aisa thori hai ke jisko maano usko sajda karo, hum apne maa baap se zyada duniya me kisi ko nahi mante duniya me, lekin unko bhi sajda nahi karte, hamare paas kam se kam

khuch aisa hai jo sirf khuda ke liye ho, aur inke paas aisa khuch hai hi nahi jo sirf khuda ke liye ho, ab jab tum khuda ke hi na rahe, to hamare kitne hue?

Zindagi me zarurat hai ektabad hona, samaj me zaruri hai aik hona, musalmano kadam se kadam milakar chalo, kandha se kandha milakar raho, ye quality hai sena ki army ki, unhe train kiya jata hai, ke pair se pair milao, kandha se kandha milao, is discipline ke liye caroro kharbo rupya kharch kiya jata hai tab jake army discipline mulk ki raksha karti hai, koi idhar jaa raha hai koi us disha me jaa raha hai, nahi, magar aao apne rasul ka shukriya ada karo, unhone hame namaz diya, aur jab hum namaz ke liye khare hote hain to kaha jata hai ke safey sidhi karlo, kandhe se kandhe mila lo, lakeer sidhi ho, safey sidhi ho, kitna kareeb hai ke musalman ko namaz ne, ghar se nikle masjid me aye, sawab bolte hain zyada milega, kya masjid me khuda koi aur hai, aur ghar me khuda koi aur hai, ghar me zohar parunga tab bhi zohar hogi aur masjid me zohar parunga tab bhi zohar hogi, to masjid me sawab zyada kyun, jawab mila, ye masjid me jaane ka sawab nahi hai, ye tune ghar choara hai, biwi baccho ko choara hai, apna pariwar choara hai, apna gharbaar choara hai, is choarne ke jasbe par tera sawab bar gaya. Yani tune apne pariwar ke taraf apna peeth kar liya, chehra apne rab ke taraf kar liya isliye tera sawab bar gaya

1000 log jamat me khare hain, ab apni marzi se ruku nahi karenge, agey ek imam hai piche puri awaam hai, 50 so safey lagi hui hai, jab imam ruku me jayega, jamat ruku me jayegi, imam khara hoga to jamat khari hogi, imam sajde me jayega to jamat sajde me jayegi, kya matlab, bandagi me zindagi dalne ke liye ek imam ke piche chalte ho, to apni zindagi me bhi zindagi paida karne ke liye aise hi ektabad ho jao, muttahid ho jao, aur kabhi apne imam se agey jaane ki koshish mat karo, imam ruku me hai tum sajde me nahi jaa sakte

Magar ek baat par dhyan do, army ki well discipline unit me, kandhe se kandha, kadam se kadam mila hota hai, aisi hi namaz ne hume ek unit bana diya, lekin 1 fark hamara aur army ke beech me hai, army ka sipahi jo training kar raha hai, har sipahi ki niyat alag hai, ke jaise meri training khatm hogi mai nashta karunga, mai bazar jayunga, mai falah kaam ke liye niklunga, unki niyat ek nahi hai, lekin namaz wo unit hai jisne kandhe se kandha mila diya aur niyaten bhi sab ki ek bana di, zohar ki niyat hai to sab ki zohar ki niyat hai. Namaz ne sara fark mita diya, zaat paat ka fark mita diya, unch neech ka bhed bhaw mit gaya, sayed, shaikh, mughal, pathan samaj me hain magar jamat me sab mit gaya, 'ek hi saf me khare hogaye, mehmud o ayaz, na koi banda raha na koi banda nawaz' alim ke bagal me jahil hai, mochi ke bagal me doodh wala hai, doodh wale ke bagal me mufti hai, nahi bol sakte mufti sahab ke mere bagal me ye schedule caste kaise aa gaya

Islam me caste nahi, Islam me cost hai, keemat hai, lekin 1 fark namaz me baki raha, wo kya hai, "libaz", wo ek nahi. Imam sahab aye imame sharif me, baani aya topi sharif, log aye koi topi nahi, pucha kyun, bole mai na pahenta na kisi ko pehnata hun, koi rumal bandhe hue hai, koi kurte me hai, koi jeans me hai, jamat me jitni line hai, sirf kapro ka fark, aur un kapro ke keemat ka bhi fark, kisi masjid me 1 libaz me jamat nahi dikhayi degi

Maine namaz se pucha, ke tune dil se dil mila diya, tune kadam se kadam mila diya, kandhe se kandha mila diya, niyat se niyat mila di, jamat bana diya, discipline bana diya, phir kapro ka fark kyun, to namaz ne kaha, ke sawal mujhse nahi, Islam se karo, jab humne islam se sawal kiya, to kaha, ghabrao mat, jitna kaam namaz ka tha utna kaam namaz se liya jayega, lekin jab tumhare kapro ko bhi badal diya jayega, uske liye namaz nahi 1 international ijtima kiya jayega, maidan e arafat me, haj me, umrah me, duniya ko bataya jayega ke dekh har ek 1 hi libaz me hai, 1 hi rang me hai.

1 lungi 1 chadar pehne hue aur 1 chadar oreh hue, usi me ameer aa raha hai, usi me safeer aa raha hai, usi me wazir aa raha hai, usi me fakir aa raha hai, ehram ki halat me, ab kahan se shru karun, pehle to kaabe ka deedar karo, “Baab e Salaam” se andar gaye, kaabe par nazar pari, arey is par ghilaf kisne charaya, hindustan me to hame taana diya jata hai, ke waliullah par ghilaf kyun charaya, aur yahan kaaba tullah par kisne chara diya, jawab de payoge, choro unko jo log chirate hain, hum sunni charate hain, aur urdu jaanne walon ko pata hai ke chirahne me zer hai charane me zabar hai, hum zabar hain, aur wo zer.

Maine mufti sahab se kaha, bukhari sharif lekar aiye, mufti sahab adhe ghante me loate, maine kaha mufti sahab se bagal wale kamre me thi itna time, boley, mai kya karun, almari kholi ek moti si kitab nikali dekha muslim thi, wapas andar rakhi, phir dusri nikali to abu dawud thi, wapas rakhi, phir dusri nikali ibn maaja, phir dusri nikali to dekha mishkat hai, sahab 25 minute to aise hi chale gaye, phir ek dusri moti si kitab nikali dekha sahi bukhari hai to mai lekar aa raha hun, kitabon ki bheer me dhundna para

Maine Jumman jo mere ghar ka naukar hai, maine usey bulaya, kya kar rahe ho, Huzur abhi zohar ki namaz parkar abhi aya hun, accha jao zara quran andar se uthakar le aao, wo jahil anpar, angutha chaap, kale akshar bhais barabar, gaya aur 5 min me lekar aa gaya, maine kaha mufti sahab bukhari lane apko 30 min lag gaye, ye jahil ganwar 5 min me quran lekar kaise aa gaya, pucha itni jaldi lekar kaise aa gaya, bola, Huzur hum ko khuch dekhna to tha nahi, hum andar gaye almari khola jis par ghilaf dekha lekar chale aye

Ab pata chala ghilaf kyun charate hain, quran duniya ki kitaabo ke saath rehta hai, kahin duniya ki dusri kitabo ke barabar na samjha jaye isliye kitabullah par ghilaf charaya, aur ek kaaba jo masjid e haraam hai aur duniya ki dusri masjido ke barabar tujhe na samjah

jaya isliye kabatullah par ghifaf charaya, ai Allah ke wali, kabrastan me dusre murdon ke saath tujhe laitna hai, kahin tujhe bhi dusre murdon ke barabar na samjha jaye isliye waliullah par ghilaf charaya.

Ab haj kahan se shru hoga, tawaaf se, no, sab baad me, jao hajre aswad ke saamne pehle khare ho, niyat karo, chumo, phir start hoga hajj. Chumne ke baad hi starting hai. to kahin chumna shirk hota to wo hajj me kyun hota ? bara sidha sa jawab, Allah ke rasul ne chuma hai isiliye hum chumte hain.

Ab batao, nabi ne kyun chuma, wo kiske liye chume, hum to isliye chumte hain ke nabi ne chuma, nabi ne kyun chuma. Isiliye mere nabi ne chuma ke log chumne ko shirk na samjhen, haraam bhi na samjhen, ye ruqn hai hajj ka, aur kaise chumne ka tariqa bataya islam ne, hoth lag jaye to lagao, bus lagao aur hata lo awaaz nahi aani chahiye, agar door hain, hoath mat lagao sirf haath lagao aur haath ko chum lo to bosa ho gaya, agar haath bhi nahi pahonch paa raha, door me ho, haath me agar koi danda wanda asa hai to usey hi touch karlo aur phir usey hi choom lo, agar bahot door ho aur danda bhi kaam na kare, to hajre aswad ke level me apna haath aise khara karo niyat karo tawajjo karo aur chum lo, to chumne ho jayega, tawajjo hame hajre aswad ke kareeb le jata hai, ye hume hajj ne sikhaya hai, door wala tawajjo kare to hajre aswad ke kareeb ho sakta hai, to agar hindustan wala nabi ke taraf tawajjo kare to gumbade khazra ke kareeb kaise nahi ho sakta hai

Hajre awad maane kaala patthar, kaala hai to kya hua aala hai, kyun chuma apne, jannati hafr hai isliye, chota sa jumla hai yaad rakhna, “jannati hajr chumte ho jannati bashar nahi”, dono jab jannati hain to hajr bara ya bashr bara, bus patli gali se nikal liya, jaate jaate bolne laga, isme nabi ke lab laga hai, inse pucho, hajre aswad wo hai jispar nabi ka lab laga, jakar dekh, gumbade khazra wo hai jisme sab laga. Jis par nabi ka lab lage wo qayamat tak chuma jaye aur jis par nabi

ka sab lage, sirf lab nahi, sab, lab ka ye alam hai to sab ka alam kya hoga. Nabi ﷺ ne hajre aswad ko chuma hai to hum chumenge, nabi ne insaan ko kahan chuma jo hum chumenge, nabi ne bashr ko kahan chuma jo hum bashr ko chumenge?

Mere nabi ne hajr ko bhi chuma hai, bashr ko bhi chuma hai, bol imam hasan ko chuma hai ke nahi, imam hussain ko chuma hai ke nahi, guru e hasnain ko chuma hai ke nahi, Allah ke ghar me hajre aswad, apne ghar me hasan hussain ko chuma aur hum ghulamo rasta dikhay diya ke aisa hajar mile to hajar chuma aisa bashr mile to bashar chumo.

Chumne ke bare me 1 baat clear kar dun. Chumna sawab hai, chumna gunah hai, chumna na gunah hai na sawab hai. 3 kism ka chumna hai aur tum teeno ko jaante ho. Bacche ko chuma bosa liya isme na gunah hai na sawab hai, maa ke kadmo ko chuma sawab hai aur parosan ki biwi ko chuma to haraam hai. Shirk to hota hi nahi. Shirk tab hota hai jab wo sifat Allah ki ho aur wo dusre me maani jaye.. Jaise hum sajda e ibadat sirf Allah ko karte hain waise ye sajda e ibadat kisi aur ko karenge to shirk, chahe peer sahib ko Karen tab bhi shirk.

Bahot natija nikala chumna to kisi bhi angle se shirk hai hi nahi. Abbey, jab tum Allah ko chum hi nahi sakte to shirk hoga kaise. Chumna shirk nahi hai, shirk shikan hai, shirk ka toar hai, shirk se bachna ho to chumo, ab samjho ke ye shirk se bachata kaise hai, batao ke tum kya Allah ko chu sakte ho, can u touch, nahi, to Allah wohi hai na jisey chuya nahi jaa sake, jisey chuma na jaa sake, to jab ye tai hai ke hum Allah ko chum nahi sakte, to phir ye bhi tai ho gaya, “jisey chum lenge wo Allah ho nahi sakta”, isiliye hajre aswad ko chumo taki wo khuda na samjha jaye.

Ya Rasulallah ﷺ, andar 360 carton, 1 – 1 karke apne bahar kar diya, ye hajre aswad ko kyun nahi badal diya apne, jannati hai to kya hua,

isko abu jahal ne chuma hai, abu lahab ne chuma hai, shaiba ka thuk laga hai ispar, ab jab sab sampurn parivartan ho raha hai, to Jibreel se kahiyega ke wo jannat se ek saaf suthra patthar la dain aur ap usko laga dijiyega, isko kyun choar diya, sare butho ko kaabe se nikalne wala mere aka hajre aswad ko kyun nahi nikal rahe ho, jawab milega, sun, ‘tera nabi pattharo ka dushman nahi hai, kaabe se wohi nikala jayega jo puja jata tha, wo nahi niklega jo chuma jata tha’. Mere nabi ne bata diya pujna aur chumna aur hai. Jo puje jate the wo out ho gaye aur jo chuma jata the usey barkarar rakha gaya.

Kahin aisa na ho ke Eesa عليه السلام ke mojizat ko dekhkar, khuda ka beta, iblullah keh diya, kahin aisa na ho ke ghaus e azam aur gharib nawaz ke karamato ko dekhkar, kahin log inhe khuda na kahen, isliye chum lo, jab tum chum loge, tab tumhara dil bolega, Allah ko chum nahi sakte, ab inhe chum liya hai, ye Allah ho nahi sakte.

Bolte hain ke jo bhi Hindustan me hai wo hindu hai, inhe ye hi nahi malum ke “hindu” lavz iraniyo ka diya hua hai, shastro me, charo Vedas me, puraan me, geet me nahi hai, kisi bhi dharmik shastro me ye shab nahi hai, aur irani me iska maana hota hai “kaala”, wo intehayi gorey the, bharat me aye, dekha yahan ke log kaale hain, to wo inko hindu ke lavz se bulaya karte the, tabhi se ye naam hindu par gaya, aur inko garv hai, ke hum kaale hain.

Phir hame hajj dhakelta hai, ke agey jaa, ab safa se marwah, marwah se safa, doar, kyun, safa marwah Allah ki nisahni hai, aaj to ye dikhta hi nahi, bibi hajra عليه السلام, apne bête ismail عليه السلام ko letakar jo aaj ‘mutaf’ hai, mutaf me leta kar paani ki talaash safa par gayin, idhar udhar nazar doraya, paani nahi, tha, chalo dusri pahari par chalti hun, ab jab safa se niche jaana lagin to safa se utarti jatin, aur ismail ko piche murkar dekhti jatin, utarti jatin aur ismail ko dekhti jatin, jab zyada nichey utar gayin to ismail dikhayi nahi pare, to daur kar wo dusri pahari par gayin, aur phir jaise ismail dikh gaye phir

dhirey dhirey char gayin, rab ne apne is mehbub bandi ke amal ko itna pasand kiya, ke isye rab taala ne hajj ka arqaan bana diya, aur hukm de diya hajjiyon ko wahin tez doara jahan meri naik bandi tez doari hai.

Phir marwah se safa wohi andaz, pehle dhire dhire utarna phir tez utarna aur charna phir safa pe dhire dhire charna, phir isi tarah safa se marwah aur marwah se safa. Ye Allah ki nishani hai, ye 2 pahari Allah ki nishani, wajah, 1 Allah wali ka kadam par gaya, acha, aur wo bhi Allah waastey nahi doarin thin, bête ke liye doari thin, paani ke liye, magar jab Allah ka koi pasandida banda ya bandi hoti hai, to jab kaam wo apna kare, rab ussey raazi hota hai.

Ye hajj me khuch Allah ke liye bhi hai kya, safa marwah, kaaba hajre aswad, mutaf, maqam e Ibrahim, sab ghairullah, 1 bhi isme Allah nahi hai. Sab pattharo ka muqaddar dekhna hai to, hajj karne ke liye niklo tab dekho ke hajj ka muqaddar kya hai.

Hajj me 1 baat aur hai, haji ba-jamat hajj karta hi nahi, pata nahi kaisa imam ho hajj garbara jaye, namaz me imam garbar karega, to hum apni namaz bacha lenge, hajj me aisa hota to kya karenge, to Allah ne kaha, ke akeyle akeyle karo, jis zuban me chaho apne rab se maafi mango, dua karo.

Ghairullah ki azmat dekhni ho, to hajj karo, kaaba ghairullah, mutaf ghairullah, hajre aswad ghairullah, doarne wala ghairullah, maqam e Ibrahim ghairullah, safa bhi ghairullah, marwah bhi ghairullah, mina bhi ghairullah, arfaat bhi ghairullah, muzdalifa bhi ghairullah, aur teen shaitan khare hain wo to khullam khulla ghairullah.

1 lifestyle bataun apko, hajj me 3 patthar aise hain jinko maaro, ye bara shaitan hai, ye majla shaitan hai, ye chota shaitan hai, ye chota majla bara kya laga rakha hai, shaitan to shaitan hai, boley, aisa hai, ke jab Ibrahim عليه السلام apne rab ki Raza ke liye apne bête ismail عليه

السلام ko zabah karne ke raazi hue to mina gaye, mina ke taraf jaise hi chale, iblees ke paith me dard hua, aya, ismail ke taraf aur kehne laga ke tumhare abba tumhe maar dalenge, usne apne lehje me kaha hoga, mai to bharti lehje me keh raha hun, kankari mara, phir khuch door hazrat Ibrahim عليه السلام agey bare, phir se aya, kya karte ho bête ko qurban kar doge, itna khubsurat beta hai, itna umda beta hai, lahaola wala quwwat, maara, wahan se bhaga, bilkul jab agey pahonch gaye, tab phir aya, ye iblees ko pehchanen, nabiyon se panga leta hai, bhagaya jata hai to phir ata hai, hazrat Ibrahim عليه السلام ab teesri baar bhagay, ab nahi aya.

To jis jagah shaitan khara tha, behkane ke liye, uska kadam jahan tha, wahin par khamba gaar diya gaya, ab us khambe ki tauheen us iblees ki tauheen hai, kyunke wo nishan hai, khamba shaitan nahi hai. Wo itna bewakuf bhi nai hai ke hajj ke doran wahan akar khara hoga, pitne ke liye 40 lacs log mareng usko, phir bhi ap kehte ho, humne shaitan ko maara, to boley nahi hazrat, ye khamba usi jagah hai jis jagah uska kadam tha, to kadam nahi hai wahan, jagah to hai, jagah ki tauheen jageh wale ki tauheen hai, ab us jagah khamba hai, to jab khambe ko kankari mareng to wo iblees ko maarna keh layega

Hajj ne humko nazariya de diya, ke nishane kadam ki ehmiyat hai, jahan kadam ismail ka hai, wahan zam zam khare hokar piyo, aur jahan kadam iblees ka hai, us kadam par jo patthar jo nishani hai, usey maarna jageh ki tauheen aur jageh ki tauheen jageh waley ki tauheen hai.

Yehi to sunniyat ka dawa hai ke nabiyon ki, waliyon ki kabro mat toaro, ye jo jagah hai Allah ke nabi ki jagah hai, Allah ke waliyon ki jagah hai, ab jageh ki tauheen, Allah ke nabi aur wali ki tauheen hai.

Ab uske baad ap arafaat me pahonche, tours ke guide bolte hain, taiyari kar lo, asar ho gayi dua ho gayi, mai bola maghrib ka wakht ho

gaya hai, maghrib ki namaz to par lun, boley, naa, maghrib muzdalifa pe chalkar parenge, arey, wahan tak jaane me isha ka wakht ho jayega, kaha, nahi, hone do, maghrib na paro, ya Allah, pure bharat me maghrib na paro to fasiq e moalin, aur wahan par lo to violation of Islamic law, kaha qaza jo ho jayegi, bola, naa ada hogi, khullam khullam qaza hai, khuch nahi, wakht dekhna, duniya ka kaam hai, nabi ki sunnat ko dekhna musalman ka kaam hai. Jab nabi ne magrib nahi pari to hum bhi nahi parenge, yani, maghrib parna bhi sawab hai, na parna bhi sawab hai. Agar nabi ke wakht par pari jaye to parna sawab, nabi ke wakht par na pari jaye to na parna sawab, aur qaza ho jaye to ada parna sawab. Hajj ne kya bataya, Huzurﷺ ki adaon ko dekhte raho.

Muzadalif pahonche saari raat ibadat me guzari, ai Allah, is arafaat me kyun bulaya, maafi maang, tauba kar, jo hukukullah Allah ke hukuk tune pure nahi kiye maafi maang, Allah ki nafarmaniyan ki hain, maafi maang, namaz choara, roza choarz, haj choar, zakat choara, maafi maang, Allah ke hukm par nahi chale maafi maang, Allah ka haq ada nahi kiya maafi maang, arafaat me ake maafi ka parwana de diya gaya.

Ab kaha gaya muzdalif chalo, wahan girgirao, maafi mango, taki tumne jo bando ka haq maara hai, bando ka jo dil dukhaya hai, bando ka jo qarz ada nahi kiya, wahan uski maafi mango, ai Allah, jab tak banda maaf nahi karega, to maafi hogi kaise, tu Allah ko mashwara dega, Allah taal qadir e mutlaq hai, fazlo wala hai, aur kaha, jitney hukukul ibaad wale hain, inki maafi ka matlab ye hua, ke jab ye mehshar me mutalba karenge, to apne karam se uske mutalbe ko khud pura kar dunga, kyunke maine usey maaf kar diya, muzdalifa me jab humne hukukul ibaad ko maaf kar diya to ab mehshar me adayegi ka zimma rab ne apne zimme karam me le liya, agar lakho ka bhi kisi ne ghaban kar rakha hai, to lakho ka badla mera rab mehshar me ada kar dega, isliye hajj ki ehmiyat hai.

Sayyed Hashmi Miyan Ki Taqreer - Hashmi Miya Bayan
2023

Kisi ne pucha liya Shaikhul islam wal muslemeen raizul mohak'kekeen allama syed Mohammad madni ashrafi jilani mufasssire quran ke jab ap kalam uthate hain to tehqeeq, tadqeeq, tajas'sus, tafah'hus, research, findings, itni mazbut kaise hoti hai ke "islam ka tasawwur hai" ilahul moududi ki likhi hui to nazar e tawheed par unki behudgiyon ka janaza nikal diya, "islam ka tasawwur e ibadat" moudadi sahab ki likhi hui me to ibadat ke ghalat mafaheen phailaye jate the usey zameen doas kar diya, "deeno e iqamat e deen" par jamat e islami ke farzi daon ko be-naqab kar diya, kalam me itna zoar, ilm me pukhtagi, itni isteqamat, kahan se mili, boley, maine Huzur hafiz e millat se parha hai

To hafiz e millat (hazrat abdul aziz ashrafi) jise parha dain wo shaikhul islam ho jata hai, to ala hazrat mujaddid e deen e millat jisko parha dain wo to hujjatul islam hoga (mufti hamid Raza khan), wo to mufti e azam e hind bankar chamkega, seeney par haath rakh kar batao, agar parhane wale khwaja gharib nawaz hoan tab to silsiley chisth Ahle bahisht ka dariya behne lagega, phir to to parna qutubul aftar hoga, parne wala ganje shakar hoga, aur kisi ko imam e azam abu hanifa para dain, phir to wo bhi mujtahid hoga, phir to wo imam yusuf hoga, imandari se batado jisko maula ali muskil kusha para dain, babul ilm, wo to phir khwaja hasan basri hoga, wo to hasan e mustaba hoga, karbala ka dula hoga.

Bande ne bande ko paraya, na parane wale ke ilm ki had malum aur na parne wale ki, imamul mutak kallemeen (hazrat naqi ali khan) banda, ala hazrat bande, dono ke ilm ki had nahi malum, nabi ne ali ko paraya ali ke ilm ki had nahi malum, mujhe batao jab banda paraya aur banda pare, to parne wale ke ilm ki had nahi malum, mai us nabi ke ilm ki had kya bataun jisey khud ne paraya hai.

Banda mo'allim hai to mamla khuch aur hai, banda nawaz agar mo'allim hai, parwar digar agar mo'allim hai to na hame parhane wale ki had malum hai, wahan to had hi nahi hai, yahan had hai magar malum nahi. Allah ka ilm "la-mehdud" aur mere nabi ka ilm "la-malum" wahan had nahi yahan hame pata hi nahi ke kitna ilm hai.

Har nabi ne apni ummat ko sirf kitabullah di par hamare nabi ne jab hame quran diya to saath me AhleBait bhi diya, aur farmaya, ke agar tum in dono ko mazbuti se pakroge to hargiz hargiz gumrah nahi hoge, gurantee di hai, namaz sab se afzal aur sab se bari ibadat namaz hai, ye rooh ki ghiza hai, ye bande ko rab se milati hai, ye qurb e khaas tak pahonchati hai, par guarnatee nahi hai, hajj me chahe jitni musibat uthao par guarantee nahi hai, ke jo hajj karega hargiz hargiz gumraah nahi hoga, magar kya baat hai, farz ibadato ko karne ka hukm to hai

magar guarnatee nahi hai, lekin quran aur AhleBait ko mazbuti se thame rakhoge to guarantee hai ke hargiz hargiz gumrah nahi hoge, agar koi kahin gumrah mil jaye to jhagra mat karna, samajh jana, ye to isne quran se takkar liya hai ya AhleBait se panga liya hai

Baat kya hai, quran ke saath ek saathi chahiye, zubur ke saath saathi na raha to zubur badal gayi, injeel ke saath saathi na raha to injeel badal gayi, quran ke saathi hona, sahaba ekram us jamat ka naam hai, aisi jamat chasme falaq de dekha hi nahi, na mere rasul ki tarah koi rasul aur na jamat e sahaba ke tarah koi aur jamat, saathi banana tha to Ya Rasulallah sahaba ekram ko hi quran ka saathi banana tha, inme muhajereen aur ansaar bhi hain, ashra mubashra bhi hain, jisme siddique hoan, farooque hoan, ghani hoan, maula e qayenat hoan, to inme se kisi ko saathi banana tha, apen sahaba ekram ka parichay to karaya, saathi kyun nahi banaya

wo sahaba jinhone behre zulmat pe doara diya ghorey wo sahaba, Africa ke jungalo ko abaad kar diya wo sahaba, qiasar aur qisra ke ghamand ko mita me mila diya wo sahaba, kalisaon me azaan di wo sahaba, ghorey ke peeth par baithkar islam ko phailaya wo sahaba, jaamey shahadat pitey rahe wo sahaba, mere baad abu bakr ki pairwi karna par saathi nahi banaya, kyun nahi banaya, wajah suno

Sahabi us insaan ko kehte hain jisne maathe ki ankhon se nabi ko dekha ho aur imaan ke saath duniya se gaya ho, ye ho gayi definition, ab aqeeda sun lo, har sahabi, bare bare sahabi nahi, wo jo akhri sahabi hain jisne nabi ko 1 ghante bhi dekha tha wo bhi ghaus e azam se afzal hain, bayazid bastami se afzal hai, khwaja ajmeri se bhi afzal hai. Sahabi ke kis amal ne usko ghaus e azam se afzal banaya, uske paas to amal hai hi nahi, subah 10 baje imaan laya aur 12 baje tak wo duniya se rukhsat ho gaya, is beech ne usne ibadat kari, na usen roza rakha, na hajj kiya, na zakat diya, na koi naik amal kiya, bus nabi ko

apni mathe ki aankhon se dekh liya aur imaan par khatma ho gaya, to wo sahabi hi hai aur ghaus e azam se bhi afzal hai.

Sahabi amal se nahi banta, nigahen Mustafa se banta hai, jab sahabi amal se banta hi nahi, to usko amal kyun dekhte ho, phir to koi wajah hi nahi ke kisi sahabi par ungli uthayi jaye, unhe check kiya jaye, unhe kyun check karte ho, wo nigahen Mustafa se bane hain, agar maa ka doodh piya hai to nigahen Mustafa check karo, isliye apni zubaan ko sahaba ekram ke khilaf bolne se roka, usey na asmaan ne banaya hai, na zameen ne banaya hai, usey rehmatullil alameen ne banaya hai.

Ab Huzur ka ilm e ghaib yahin se shru hota hai, ke yaqeenan jab mai nahi rahunga, mere chashme alam se chup jayunga, mai gumbad e khazra me rahunga, to dekhna band, sahabi banna band, jo sahabi ko dekhkar tabeyee hain wo band, jo tabeyee ko dekhkar tabe tabeyee hain wo band, takreeban 50 saal me adhe se zyada khatm, 70 saal tak ekka dukka sahabi mojud rahenge, 80 saal tak shayad hi koi sahabi bachega, agar quran ka saathi maine sahaba ko banaya to 100 saal tak hi quran ka saathi rahega, phir quran akeyla ho jayega, lehaza aisa saathi na banao jo 100 -200 saal tak saath de, jiska saathi mere AhleBait hain, na qayamat tak quran khatm hoga aur na AhleBait honge.

Nabi chale gaye, sahaba quran ke saath, AhleBait quran ke saath, duniya janti hai ki gaus e azam quran ke saath, gharib nawaz quran ke saath, mehbub e elahi quran ke saath, mohaddis e azam quran ke saath, unka beta shaikul islam quran ke saath, quran parana bhi chalu rakha quran samjhana bhi, tafseer likhna bhi, quran chalta raha, yehi quran tab bhi tha aur yehi quran ab bhi hai, duniya badalti rahi musalman bhi badalta raha magar quran nahi badla, ek huruf ek nukhte ka bhi sanshodhan nahi hua, iski wajah hai, ke quran sirf khamosh hai uske saathi bolte hain, tareekh gawa hai ke jab yazeedi

andhi ayi, to masjid e nabawi ke taaq par quran khamosh tha, magar bolta hua quran maidan e karbala me morcha le raha tha, kyunke quran apni azmat ke saath khamosh hai, isliye rasul ne iske saathiyon ko bolta hua banaya

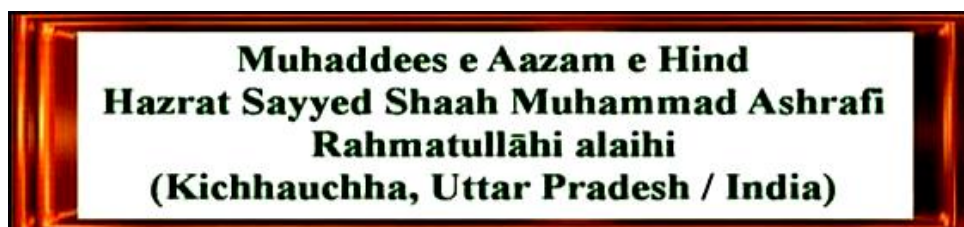
My holi prophet is last and final prohphet. Ab koi naya nabi nahi ayega, to jab koi nabi nahi ayega to nabi ka kaam wali karega, isiliye jab nabi ata tha to kuffar nabi ke piche par jate they, ab nabi ana band, nabi ki jagah wali aya, to saare nadaan log wali ke piche par gaye, Mecca me nabi ke liye abu jahal kehta tha mat jao, mat suno, saamne se mat guzro aur agar guzro to rui kaan me daal lo, Mohammad ki awaz na sunna, kyunke nabi ki mukhalifat karna kufr ka mijaz hai, ab nabi ki jagah wali aa gaya, to wali ki mukhalifat karna bhi kufr ka mijaz hai, na jao, ajmer jaa rahe ho, na jao, mana karte karte khud chala gaya

Ab ap dekhiye, maarfat ka jam pilane ke liye kabhi bayazid bastami dikhayi diye, kabhi junaid e Baghdadi aye, kabhi ghaus e azam Abdul Qadir Jilani aye, Khwaja Usman e Harooni aye, Khawaja Gharib Nawaz, Qutubul Aftab Baba Farid, Mehbub e Elahi, Nasiruddin Chiragh e Dehlvi, Syed Mohammad Banda Nawaz Gesu Daraz, Siraj e Akhi e Hind, Makhdoom e Simnani, Akeyle Gharib Nawaz ne 90 lac logo ko jam e shariyat pilaya, Auliya e Kameleen ke phailaye hue islam ko bachane wale Aiy'yimma e Rabbani, Arif e Haqqani islam phailate rahe, aur Ulema e Rabbani islam bachate rahe, ye kaam bahot pehle hua tha, Sahaba Ekram ne islam phailaya, AhleBait ne karbala ke maidan me islam bachaya, jab islam phailaya jaa raha tha, to Badr me, Uhad me, Khandaq me, Yarmuk me, Hasan Hussain nahi dikhayi diya lekin jab karbala me jab islam bachaya jaa raha tha, to Sahaba dikhayi nahi diye, iska matlab hai ke masiyat ke 2 rahe motaiy'yan kar diye, islam phailana ek alag nizam hai, usey bachana ek alag hai, kabhi aisa hota hai ke phailane wala bachane wala bhi hota hai aur kabhi sirf phailane wala hota hai aur kabhi sirf bachane wala hota hai, jaise jaise

AhleBait aur quran milkar islam phailate rahe, AhleBait ke silsile me dakhil khulfa bhi islam phailate rahe, ghair sa'adat aur ullema e rabbani een bhi islam phailate rahe, aur bachate bhi rahe

Akbar ke deen e elahi se bachane wale ka naam imam rabbani sheikh Ahmed sirhind, sarkar mujaddid alf e saani hain, shah waliullah ka pota shah abdul aziz mohaddis e dehlvi ka bhatija, jab kalam uthakar tawheed e risalat karne laga to bachane ke liye imam Ahle sunnat fazle haq khairabadi saamne aye, shah abdul qadir badayuni samne aye, jab ishq e rasul, sunniyat wo mohabbat e rasul auliya e Allah se pyar is par hamla hone laga to usey bachane ke liye jo shaksiyat saamne ati hai usey imam AhmedRaza kehte hain.

ishq o mohabbat, ishq o mohabbat, to sunniyat hai, agar apko rasul se ishq o mohabbat nahi hain to ap sunni nahi hain, ishq o mohabbat to Ahle sunnat ka darja hai, hamare imam ka dara "imam e ishq o mohabbat", ishq o mohabbat sunniyat, aur imam e ishq o mohabbat imam e Ahle sunnat, lehaza naara hona chahiye, "imam e ishq o mohabbat, imam e ishq o mohabbat, jawab do, ala hazrat, ala hazrat" taaki sunniyon se buland dikhayi pare, warna mushtaraq ho jayega, ghalat nahi hoga, ghalat bilkul nahi hai, bus mushtaraq hai.



Hazrat Sayyed Shah Muhammad Ashrafi Jilani Kachochvi Hanfi or Mohaddis e Azam e Hind was a key personality of Ashrafi silsila and Sufi saint from Uttar Pradesh, India. He was born on 15 Zilqad, 1311 Hjri or 1894 A.D to Hazrat Sayyad Nazar Ashraf and Bibi Sayyeda Muhammadi Khatun (daughter of Ashrafi Miyan) in Raibareilly, India.

He received [Wisal](#) on 25th of December, 1961 or 16 Rajjab, 1381 Hijri after suffering from prolong illness. His funeral prayer was performed by his brother-in-law, Sarkar-e-Kalan Hazrat Allama Mukhtar Ashraf al-Ashrafi al-Jilani (Rahmatullah Alaih) who was the then caretaker of Khanqah-e-Ashrafiya Husayniya. His Mazar Mubarak is in Kichaucha Sharif, India. Annual Urs is celebrated on 16 Rajab at his shrine.

Angrezo ki hukumat hai, ala hazrat ke zindagi ka mamul ye tha ke 5 wakht ke namaz ke liye masjid me chale gaye, ghar me rahe, zyada se zyada wakht ap likhte rahe, jalso me gaye nahi, seminar attend nahi kiya, 1 ya 2 baar jabalpur aur 1 aat baar allahabad, aur hajj karne ke liye 2 baar gaye to bombai gaye, kamre me khud band, ulloom aur fuloom ka samundar kamre ke andar, kitabe likhte rahe, jawabat dete rahe, tabakko fid deen ka ye alam, fiqah e hanfi par kamil maharat ka ye alam, ke agar imam e azam abu hanifa hote to bolte, Raza, tu to mera shahgird abu yusuf ki tarah hai, ye fatawe rizviya kisi ek kitaab ka naam nahi, ye hanfi fiqah ka encyclopedia hai, ye aisi qutub e fiqh hai, ye samundar hai, saare masail iske andar hai.

Itne azeem sarmaye ko madraseh ke kamre me band rehna para, magar qurbaan jayun, us mohaddis e azam par jo band kamre ki amanat ko jo kalam se chal raha tha, ganw ganw, ghar ghar, shaher shaher, kasbe kasbe, aftare Raza ke phailane wale ka naam “mohaddis e azam” hai.

“Agar bareilly me mujaddid e azam ka kalam chal raha tha, to pure hindustan me mohaddis e azam e hind ka kadam chal raha tha”

mohaddis e azam, kisi ek madraseh ke sadar e afta ka naam nahi, mohaddis e azam e hind kisi ek mudarris ka natija nahi, pura, dars e nizamiya muqammal kiya lucknow me, uske baad mazeed taleem ke

liye hazrat mohaddis surti رحمه الله عليه se ilm e hadees ka alag se taleem hasil kiya, sarkar abdul muqtadir badayuni qadri رحمه الله عليه se sanad e hadees hasil kari, mohaddis ki degree inhone apko di, aur jab mohaddis e azam, mohaddis banke kachocha aye, to hum shabihe gaus e azam, sarkar makhdum e Ahle sunnat sarkar e sarkar syed shah ali hussain رحمه الله عليه ne sanad dekha aur kaha ye kafi nahi hai, abhi tum mukammal aalim nahi bane ho, abhi tum ala hazrat ki bargah me jakar fatawa navi sikho, 2 saal tak mohaddis e azam rivi darul ifta me fatawa navi seekhte rahe, ala hazrat ka qurb e khaas mila, aur 2 saal ke baad ap kichocha aye, syed ka beta syed ho jana asan hai, lekin mohaddis e azam banna asaan nahi

jo fitna shuddhi ka chala, musulmano se kaha gaya apne ghar wapas aa jayo, us fitne ko rokne ke liye jo toap hai Ahle sunnat wal jamaat ki usey mohaddis e azam kehte hain, punjab aur haryana ke paas jo musalman bechain hokar ke deen badal rahe the, usey rokne wale ka naam mohaddis e azam hai.

ala hazrat ne kabhi aisa nahi kiya ke jo karunga sab mai karunga, unhone ek jamat muntakhab kar li, sadrul afazil ko muradabad se, sadrul shariah ko ghosi se, bahot sare ullema ko lahore se punjab se, maulana Ahmed rajab ko kichocha se, ek team apne banayi, ek ko batil ka saamna karne ke liye agey baraya to dusre ko radd ke liye agey baraya, lehaza bareilly aur mehrera ka rishta atut hai, roohani rishta hai, aqeede ka rishta hai, koi isko toar nahi sakta, toarne wala tut jayega par ye rishta nahi tut payega.

Kabhi socha hai, ke ala hazrat ne koi aisa fan nahi jispe kitaab na likha ho, tafseer kyun nahi likhi, koi aisa ilm nahi jispar kitaab na ho tafseer kyun nahi likhi, quran ka sirf tarjuma kyun kiya, tafseer bhi likh daalte, likhwa deta, aisa lagta hai ke mera mujaddid sahebe kashfo karamat hai, unhe malum hai, ke khuch log kahin larane ke liye ulti sidhi baten na karen, to khuch kaam mai karun to khuch

ap sirf itna socho ke jab ala hazrat azimul barqat imam e Ahle sunnat wa jamat mujaddid e millat the aur idhar ala hazrat ashrafi miya the, jhagra nahi, sirf pyar mohabbat, unke baad, idhar hujjatul islam hamid Raza, udhar maulana Ahmed ahsraf, jhagara nahi, pyar mohabbat, unke baad, idhar tajedar e Ahle sunnat mufti azam e hind, udhar mohaddis e azam e hind, pyar mohabbat, unke baad idhar mufassir e azam Ibrahim Raza, udhar sarkar e talha pyar mohabbat, 3 pusht tak jo pyar mohabbat ka silsila chal raha tha, tum socho kiski nazar lag gayi, magar nazar lagane wale nazar lagate raho, hamara ta'alluk nazar ka nahi hai, hamara ta'alluk nazariye ka hai, nazar to bad ho sakti hao magar nazariya bad nahi hota.

Surah Baqarah, Ayat 34

وَاسْتَكْبَرَتْ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٣٢﴾

Surah Yusuf, Ayat 5

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

Nabi ki tazeem se inkaar karne wale ko rab ne quran me shaitan kaha, ab agar apkey ilake me kahe mai tazeem nahi karunga to larne ki zarurat nahi hai, bus samajh jana ke mulaqat ho gayi, batana ye hai, ka hum sunni sahum aqeeda ye mante hain ke agar hum sidhe raste pe chal rahe hain to isme koi kamal nahi, rehman ka fazl hai, humne dekha hai ke jab tu chalata raha to 6 carore baras ibles sidhe raaste par chala, sajde pe sajda, taqwe pe taqwa, zikr pe zikr, tasveeh par tasveeh, aur jab tu chalana band kar deta to nabi ki tazeem nahi karta aur kafir ban jata hai.

40 ki ehmiyat:

Hazrat umar رضى الله تعالى عنه kaabe me baithe hain kufr ki halat me hain, 1 chughal khoar aya, aie umar aie umar, suna 39 musalman ho gaye, wo samajh rahe the ke 2 – 4 hue honge, jalaal me aa gaye, baithe the kaabe me khare hogaye, ankhen laal hogayin, 56 inch ke seena bahar nikal aya, hawa me talwar lehrayi aur bole, 39 ho gaye 40 wa nahi hone dunga, jab apne kaha ke 40 wa hone nahi dunga to kis halat me tha, halate kufr me. “kufr ki halat me hi 40’s wen ke khilaf bolete hain”

Ab jab koi tumse kahe ke 40 wa na karo to jhagra nahi karna, samajh jana, purani boli bol raha hai, kaun hai aur kis halat me hai, Allah ne aisa apko uthaya, nabi tak pahonchaya, darwaza khula, nigahen rasul nigahen umar par parin, rasul ne umar se kaha, kya tere imaan lane ka time nahi aya, ye kehna tha, Umar khud 40 we musalman ban gaye imaan lakar.

Hazrat Umar رضى الله تعالى عنه ko khuda kab mila?

Tareekh ne jawab diya, rasulallah ﷺ mile jab Allah mila tab. Umar رضى الله تعالى عنه ka dab daba pure mecca me tha sab mujhse darte the, yahan tak ke abu jahal jo mecca ka sab se bara gunda tha wo bhi mujhse darta tha, khuda nahi mila, dabangari se khuda nahi mila, kaabe par maine kabza kiya khuda nahi mila, tauliyat ko janabe abu talib ke haath me

di, sikka mera chalta tha, par khuda nahi mila, tum hajre aswad ko chumte ho, mai hajre aswad ko pura chaat gaya par khuda nahi mila, mutaab pe kabza, hateem pe kabza, maqam e Ibrahim, masjid e haram par kabza par khuda nahi mila, jab nabi mile tab khuda mila. “kaabe pe kabza karne se khuda nahi milta, kabza to abu lahab ka bhi tha, khuda nahi mila, 360 buton ka kabza tha khuda nahi mila, are nadaano, kabza karne se khuda nahi milta hai, daman e mustafa mil jaye to khuda milta hai”

Hazrat Umar رضى الله تعالى عنه kis liye nikle they

Hazrat Umar nikley they nabi ko qatl karne ke liye, maazallah, niyat thi ke I will kill holy prophet, isi niyat se uthe they, jab Allah le jaa raha tha, nabi ke paas le jaa raha tha, ek ek kadam kufr me uth raha tha, bagawat me uth raha tha, magar jab nabi ne Allah ke taraf bheja to koi kadam gunah me nahi utha, “khud jayoge to mushkil me rahoge, rasulullah le jayenge to imaan ke saath chaloge”

Ghilaf kyun charate ho, ghilaf ki ehmiyat

Kaabatullah par ghilaf charao tab bhi kabatullah hai aur na charao tab bhi kabatullah hai, kitabullah par ghilaf charao tab bhi kitabullah hai aur na charao tab bhi kitabullah hai, waliullah par ghilaf charao to bhi waliullah hai aur na charao to bhi waliullah hai, kabatullah ko ghilaf ki zarurat nahi to phir kaheko charate ho, kitabullah ko ghilaf ki zarurat nahi to phir kaheko charate ho, waliullah ko ghilaf ki zarurat nahi to phir kaheko charate ho, to phir kisko zarurat?

Ek modern larka, western culture me jiya mara, college se nikla, zarurat par gayi, apne friend se bola pls hold my books and copies for 2 minutes, iam going to make water, sarak ke kinare pahoncha aur khare khare deewar par farik ho kar loat aya, usi halat me wo ghar aa gaya, apni library me gaya usi halat me kitabo ko touch karne laga aur kitaben nikalne laga, ke tabhi uske haath me quran aa gayi, jaldi se andar rakha, thar thar kaapne laga, wo nojawan gunehgar zarur tha, ghaddar nahi tha, bhaga hua apne baap ke paas gaya, bola abba

Huzur apne meri almari me quran rakha ye achi baat hai, par apne us par ghilaf kyun nahi charaya, kaha beta, kya quran ko ghilaf ki zarurat hai, bola nahi abba, quran ko ghilaf ki zarurat nahi hai, hum jaise napako ko ghilaf ki zarurat hai, agar is pe ghilaf hota to meri napak ungliyan jab kitabon ko chu rahi thin, ghilaf dekhkar katra jatin, aur mai quran chune se ruk jata, aur ye ghalti nahi hoti. To ghilaf dekhkar kaun katrata hai, ab agar koi Allah ke wali se takra kar nikal jaye to samajh jana kis halat me hai.

“Ameerul momeneen, khalifatul muslemeen, intekhab e rehmatullil alameen, waizul munafekeen, saiyyadul adeleen, umar ibn khattab farooque e azam رضى الله تعالى عنه”

“Ameerul momeneen, sher e khuda, mushkil kusha, maula e qayenat, Khyber shikan, shahe chaman, abul hasan, ali ibn talib رضى الله تعالى عنه”

Mohabbat aur Adab / (Love and Respect):

Mohabbat bahot zaruri hai, mohabbat ke bagair to imaan hi nahi hai, mohabbat hi imaan ki buniyad hai, bahot important hai mohabbat aur bahot danger bhi hai, kyunke love is blind, mohabbat andhi hoti hai, ab kisse ki jaye mohabbat, 2 se, Allah se aur Allah wale se. ab Allah walon me nabiyeen, siddiqueen, shohada, saleheen

Kyunke mohabbat andhi hoti hai, isme jazbaat hain, emotion, adab ka daman chut jata hai, mohabbat wo behta hua dariya hai, agar apni seema me hai to abadi ko haryali haryali kar deta hai aur apni had toar de to abadi ki abadi ko veeran bana deta hai, to dariya manmani na kare, mohabbat manmani na kare, isliye hukumat ne dam bana diya, taki dariya control me rahe, Allah ke rasul ne adab ka dam bana diya, taki teri mohabbat adab ki sima toar na paye. Ba mohabbat ba naseeb nahi hai, ba adab ba naseeb hai, aur agar adab ke upar murshid ka hukm ho to sab par bhari hai.

Asthane par ayo to mohabbat andar rakho aur adab se hazri do, adab ka daman chut gaya, kabr se lipat gaye, apna ganda badan Allah ke

wo islam jo mujahido aur shaheedo ke balidan se kashmir se
kanyakumari tak, bangal se maharashtra tak

wo islam jisme sahaba ekram ka balidan, tabeyee, tabe-tabeyeen ki
qurbani

wo islam jisme shohada aur saleheen ka esaal

jab us islam ko mitane ki, badalne ki koshish angrezo ne kiya, aur
phir hamari sunniyat par, hamari shariyat par, hamari tareeqat par,
auliya ki maarfat par, quran ki tafseer aur tarjume par, hadeeso ko
tashreeq par, jab najayez hamle hone lage, qadri chikhne lage, chishti
tapne laga, ashrafi bilakne laga, naqshbandi bechain hone laga, ai
Allah, in gustakho aur be-deeno ke panjo se islam ko bachane ke liye
kaun ayega, hame koi hussain nahi, koi khalid bin waleed nahi, koi
ameer hamza nahi, koi haider e qarrar nahi, kaun hame bachayega

Allah ki rehmat ko rahem aya, ai hindustan wale mat ghabrao, in be-
deeno se bachane ke liye mai tumhe AhmedRaza de raha hun,
jiske dil me siddique e akbar honge uske dil me raabzi janey nahi
payega,

jiske dil me ali honge uske dil me kharji janey nahi payega,

jiske dil me hussain honge yazid ghusne nahi payega,

jiske dil me imam Ahmed bin hanbal honge mutazali ghusne nahi
payega,

jiske dil me mujaddid alf e saani honge akbar ghusne nahi payega,

jiske dil me imam AhmedRaza honge koi bad-aqeeda ghusne nahi
payega

wo 12 rabi ul awwal jisme hame rasul mila, paigham mila, islam mila,
phailane wala mila, mecce me phaila, madine me phaila, arab me
phaila, bharat me gharib nawaz ne phailaya, qutubul aftar ne
phailaya, ghaus e azam ki aulad ne deccan me phailaya, auliya Allah ne
phailaya, nabi ke zariye mila hua islam, waliyon ne phailaya, ullema e
rabbaneen ne bachaya, mujaddid e alf saani ne bachaya, fazle haq

khairabadi na bachaya, abdul qadir badayuni ne bachaya, Ahle rasul mahrerwi ne bachaya, sarkar miya kachochvi ne bachaya, imam AhmedRaza ne bachaya.

“Bus hum na phailane wale ko chorenge aur na hum bachane wale ko chorenge”

6. Milad Manana Kaisa by Allama Hashmi Miya 2016

1. Rasul e paak ﷺ na hote to na sahaba hote na AhleBait hote, (sahabi ki definition), 25 baras ke baad AhleBait aye, 40 baras ke baad sahabi aye, dono ka jalus lucknow me nikle, aur nabi ka julus ghayab, kyune ke Mohammad na hote to khuch bhi na hota (ﷺ). Sahaba ekram aur AhleBait rasul ki ata hain, ata ke piche bhagoge aur dene wale ko bhul jayoge.
2. Quran me 3 kism ki ayaten hain, khuch ayaten to aisi hain ke ap tarjuma hi nahi kar sakte, usey hum **“istelahan hurf e mukatteyat”** kehte hain, ap allama nahi, mohaddis aur mohakkik nahi, ap mujaddid bhi jo jayen to bhi ap tarjuma nahi kar sakte, aur jin ayaton ka tarjuma hi nahi kar sakte to ussey aqeeda kya banayenge, ye to sirf barkat ke liye wo quran me hai, aqeeda nahi banega, ussey, wo ayat kaisi hain, maslan “alif, laam, meem, kaaf, ain, seen”, karo tarjuma, iska tarjuma to mohaddis e azam ko nahi malum, iska tarjumat to mujtahedeen ko nahi malum, iska tarjuma to aiy’yimma e deen ko nahi malum, aur ekhri baat, iska tarjuma to khud Jibreel e ameen ko nahi malum.

Jibreel e ameen nabi ke paas, boley, alif, nabi ne kaha, mai samajh gaya, phir kaha laam, mai samajh gaya, Jibreel ne kaha meem, nabi ne kaha mai samajh gaya, jab Jibreel ne kaha ﴿ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هٰدًى لِّلْمُتَّقِيْنَ﴾, to rasul chup, alif kyun bole ﴿اَلَّا﴾ par ki mai samajh gaya, taaki Jibreel ko smenan rahe ke wo nahi samajhte,

nahi samajhte magar mai samajh gaya, “jalika” se to Jibreel bhi samajh rahe hain, lehaza wahan kehne ki zarurat nahi ke mai samajh gaya

Bahot zaruri tha ke quran me khuch aisi ayaten hoan, jinka matlab maana tarjuma Jibreel ko bhi na malum ho, taaki har admi ye samajh jaye ke Jibreel ka kaam wahi laani hai wahi samjhana unka kaam nahi hai, Jibreel e ameen moballigh hain, mu'allim nahi hain.

3. Apne kisi se love kiya hai, love karna koi buri baat hai kya, love nahi karoge to musalman nahi bante, agar love hota to uske 3 stage zarur hote hain – selection, communication and code words. Pehla chuna jata hai mohib aur mehbub, aaj kal ke bache to like ko bhi love bolte hain, liking is different love is different, uske baad hota hai contact, pehle to contact hota tha love letter ke zariye, idhar se khat gaya, udhar se khat aya, yehi to hota hai, ab jab mohabbat climax me pahonch jati hai aur khuch secrets saamne ati hai, ye majazi mohabbat ko samjhakar phir haqiqi mohabbat ki taraf ata hun

Phir kya hota hai, phir setting hoti hai, beech me qasid hai, dakiya hai, jo le jaa raha hai, wo bhi par raha hai, mohabbat yahan tak pahonchi, acha mohabbat iski yahan tak pahonchi, udhar ka bhi jaan gaya idhar ka bhi jaan gaya, ab ussey bhi chupana, to hua ke jab mai 3 star banaun to iska matlab ye hoga aur jab 3 zero banaun to uska matlab ye hoga, 3 plus ka matlab ye hoga, ab wo qasid letter lekar aya, to usme likha, tumko mera salam, tum jo kaam kar rahe ho, wo karte raho 000, pehle tum ghar se nikal ke bahar chale jao, low me ye kaho ***, bhai ye to samajh me raha hai magar ye star, ye plus ye zero thori na samajh me aa raha hai, usi me to bhed hai, usi me to raaz hai, qasid se chupana, ye mohabbat ki intehayi manzil, kyunke ye

qasid mohabbat ke darmiyan rabta tha, aur phir jab mohabbat bar gayi to phir qasid se bhi chupaya gaya, bila tashbi, Pehle mere rab ne mohabbat ke liye nabi ko chuna aur noor e Mohammadi banaya.

4. Hadees :

Awwalu ma khalaqallahu noori wa kullul khalaikum min noori wa ana min noorillah.

Tarjuma:

Sab se pehle makhlooq mera noor hai aur tamam makhlooq mere noor se hai aur main Allah ka noor hun.

mohib ne mehbub chun liya, ab beech me qasid chahiye, Jibreel se kaha jake mehbub se kaho, إِقْرَأْ بِاسْمِ رَبِّكَ, contact bar gaya, pehle to noor banake mohabbat kiya, phir paigham bhejna shru kiya, khuda paigham de raha hai, kabhi kehta hai Jibreel jake yun kaho,

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٥٠﴾

وَدَاعِيًا إِلَى اللَّهِ بِآذِينِهِ وَسِرَاجًا مُنِيرًا ﴿٥١﴾ ab Jibreel ko pata chal gaya ke mohabbat barti jaa rahi hai, yahan tak rab ne kaha, ke Jibreel ab jakar ye keh do,

وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ 'ai mehbub tumhe darjano buland

kiya, ab jakar ye keh do وَرَفَعْنَا لَكَ ذِكْرَكَ ai rasul tumhare liye tumhare zikr ko tumhare rab ne buland kiya, Jibreel ko sab pata chal raha hai, lekin jab mohabbat apne kamala ko pahonch gayi, to ab kaha jaa raha hai, alif laam meem, kaaf, haa, yaa, ain, swad, taaki khuda aur rasul ke alawa is baat ko koi na samjhe.

5. Jisey na jaan sakey Jibreel e ameen, usey jaan sakenge ullema e deen, to aisi ayaton se aqeeda ban hi nahi sakta kyun ke maana matlab malum hi nahi, magar quran me dusri kism ki ayat aisi hai, uska tarjuma to ap kar sakte hain lekin apki himmat me nahi hai ke tarjume mo jo zahir ho usey maan lain, that is transefrable but not acceptable, maslan, يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ, yad maane haath, yadullah maane Allah ka haath, ye hua tarjuma, aur kiski himmat hai Allah ka haath maane, tarjuma to ho gaya magar himmat nahi hai, agar haath manoge to kandha bhi manna parega nahi to wo fit kahan hoga, aur agar kandha maana to, seena maanna parega warna kandha jurega kahan , aur agar seena bhi maan liya to pait maanne ki majburi saamne ayegi warna seena rahega kahan, aur jab pait maan liya to do taange bhi maanni parengi warna wo paith tikega kahan, chale the, khuda maanne buth taiyar ho gaya.

Aqeeda ye hai ke Allah jism o jismaniyat se paak, akar se paak, limit se paak hai, limitation se paak, to jab Allah ke nakhun nahi hai, ungli nahi hai, hatheli nahi to phir Allah ka haath kahan se hoga, yadullah ka matlab to Allah ka haath, to ullema farmate hain aisi ayaten, **“ayat e mutashabehat”** hai, inse aqeeda banana haraam hai, lehaza kaha ye gaya, ke jo “yad” ka zahir hai, tarjume me jo zahir hai, wo khuda ki murad nahi hai, aur “yad” keh kar khuda ne jo murad liya hai, wo tarjume me zahir nahi hai, to chunke khuda ki murad chupi hai, khuda ki murad zahir nahi hai, yehi to “tashabo” hai, isi se to ye mutashabe hai, isse aqeeda banana isliye jayez nahi ke mansha e elahi malum nahi to aqeeda kya banayun, marzi e maula ki khabar nahi to aqeeda kya bane, jab Allah ki murad nahi malum to natija kya nikle,

aisi ayat “mutashabeh” maslan اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ Allah zameen aur asamaan ka noor hai, aqeeda hai kya hamara, Allah bemisal hai ke nahi, Allah ki har sifat bemisal, to Allah ka noor hona bemisal

hai ke nahi, imaan kya hai, Allah ka noor, bemisal, aur isi bemisal noor ki quran de raha hai misaal, مَثَلُ نُورٍ, are jab khuda ke noor ki misal nahi to phir quran ne misaal diya kaise, to kaha jayega ye ayat mutashabeh, ke “masalo” ka jo zahir hai wo khuda ki murad nahi, , مَثَلُ نُورٍ kehkar khuda ne kya murad liya wo tarjume me zahir nahi, isiliye مَثَلُ نُورٍ uske noor ki misaal dekhe hum khuda ke noor ko hum bemisal hi manenge, misaal nahi, ye ayat ho gayi mutashabeh, isse aqeeda banana jayez nahi

أَقُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ ai mehbub keh dijiye, ke mai tumhari tarah bashar hun, jhagra to “basharum” par hai hi nahi, مِثْلُكُمْ, ye rasul e paak ne kisse kaha, ye مِثْلُكُمْ me kaun hai, tafseer e jalalian me hai, rasul ne kafiron ko kaha tha, إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ, iska matlab ye hua, sidha sadha tarjuma ye hua, ke mera rasul, abu jahal ki tarah bashar, abu lahab ki tarah bashar, adba aur shaiba ki tarah bashar, mecce ki butparasto ki tarah bashar, kya ye manoge, agar nahi, to tarjuma to yehi hai, aur jab rasul kafiron ki tarah nahi hain, to yehi kaha jayega ke مِثْلُكُمْ ka jo zahir hai wo tarjume me malum nahi, aur jo tarjume me zahir hai wo khuda ki murad nahi

5. Ab teesri kism ki ayat hai, jisey “ayat e mohkamat” kehte hain, ayat e mohkam wo hai, ke jab tarjuma karo to jo tarjume me zahir hai wohi khuda ki murad hai, jaise قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ jo tarjume me hai wohi khuda ki murad hai, jo khuda ki murad wohi tarjume me zahir hai. surah Fatiha ayat e mohkam. To jis ayat ne rasul ko “basharum mislokum” kaha wo mutashabeh, aur jis ayat ne rasul ko noor kaha wo ayat e mohkam hai.

Ayat e mohkam par amal karna wajib, zaruri, farz, compulsory, ta’ajjub hai, ke ayat e mohkam me noor hai, usey bhul gaye, aur

mutashabeh lekar baithe ho, to ishq ne jawab diya hashmi miyan, jiska imaan hi mohkam na ho wo ayat e mohkam leke kya kare.

6. ayat e mutashabehat ke ta'alluk se ullema e mufasssareen farmate hain ke 2 raaste hain, 2 moukaf hain, 2 tariqa hai, 2 route hai, 2 rawish hai, ek aslam raasta hai, ek saalim raasta hai, ek safest route hai, ek safe hai, ek salamti wala hai aur ek bahot salamti wala hai, jab koi kahe, Allah ke haath hain, nahi, quran me to hai, tumhara aqeeda kya hai, quran me to hai ke Allah ke haath hai, يَدُ اللَّهِ to tum jawab de diya karo, ke iska matlab Allah aur Allah ka rasul jaaney, ye aslam raasta hai, safest raasta hai, Allah ka noor bemisal hai, haan bemisal hai, ye hamara imaan hai, par quran me to hai مَثَلُ نُورٍ uske noor ki misal hai, Allah uska rasul jaane, rasul e paak kisi ke misl hain, nahi kisi ke misl nahi, magar quran me to hai أَنَا بَشَرٌ مِّثْلُكُمْ keh do Allah uska rasul jaane, ye safest raasta hai

aur safe raasta, saalim raasta ye hai, ke awaam nahi, ullema e rashedeen taveel karen, original tarjuma ko accept na karen, usme taveel karen aisi taveel jo kisi shaan wale ki shaan ko na ghataye, nas e sharai se jiski shaan sabit hai wo ghatne na paye, jaise Allah ki shaan mansus hai, ab Allah ka haath nahi kahenge, hum kahenge "daste khuda" ke bajai "daste kudrat" ye humne kudrat lavz se taveel kiya, daste kudrat, kudrat ka haath, Allah ka haath kehne ke bajai, taveel kiya aur khuda ki shaan bhi ghatne nahi payi.

Hum iski bhi taveel karen, اللَّهُ نُورُ السَّمَوَاتِ hum noor usi ko kehte hain jo roshan kare, to noor wohi hai wo munavvir ho, to iska matlab hua, Allah zameen aur asmaan ko roshan karne wale hai, ab kisse roshan kiya aur kis chiragh se roshan kiya (Surah Ahzaab, Ayat 45,46)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٧٥﴾

وَدَاعِيًا إِلَى اللَّهِ بِآذِينِهِ وَسِرَاجًا مُنِيرًا ﴿٧٦﴾

Rasul chiragh hai, Allah نُورُ السَّمَوَاتِ وَالْأَرْضِ hai, is chiragh e nabuwat se Allah ne saari duniya ko roshan kiya, us chiragh ki misal نُورٌ to taveel ki jayegi.

7. Sayyadul Mufasssareen Hazrat Abdullah ibn Abbas رضى الله تعالى عنه taveel farmate hain iski, ap rasul e paak ke bhai hain, ap mujtahid hain, ap mudabbir hain, khandan e bani hashim ke chasmo chiragh hain, aur akhri baat ye hai ap mufasssiron ke sardar hain.
8. Agar koi aalim khud ko 1000 hazar baar bhi anpad keh de to bhi wo anpad nahi keh laye jayenge, haan agar koi anpad khud ko anpad keh de to wo anpad hi rahega, aalim ke aisa kehne me uski ajazi hai, log uski is baat ko khaksaari samjhenge, intesaari samjhenge, tawazo samjhenge, aur agar wakai me koi anpad ho aur khud ko anpad kahe to isme khaksaari nahi, intesaari nahi, tawazo nahi.
9. Khaaksaari me 1 baat aur, agar aalim e deen khud ko 1000 baar anpad kahe, no body will reply, lekin agar us aalim se bara usko sirf 1 baar jahil keh de to wo uski degree ban jayegi, sanad ban jayegi, agar aalim khud ko kahe to khaaksaari, bara keh de to degree.

Yaad karo, puri kaun apne neta ko “abul hekam” ke naam se bulati thi, magar ek baar mere nabi ne usko “abu jahal” keh diya to wo uske liye sanad ban gayi aur qayamat tak wo abu jahal ke naam se hi jana jata rahega

10. Ya Allah, jab بَشَرْتُمْ لَكُمْ ki baat thi, to tune khud kyun nahi kaha, أَقُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ ai mehbub, tum kaho, ai khud tune kyun nahi kaha, kaha dekh sun, kehne ko mai ruka nahi hun, mujhe jo kehna tha maine keh diya, ai nabi agar tumhari nabuwat aur risalat ki baat ho to mai kahun, imamat ki baat ho to mai kahun, mujhe jab kehna tha to maine kaha, يَا أَيُّهَا النَّبِيُّ maine kaha, يَا أَيُّهَا الرَّسُولُ maine kaha, يَا أَيُّهَا الْمُرْسَلُ maine kaha, يَا أَيُّهَا الْمَدَّيْنُ maine kaha,

وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَاقَلَىٰ ۝ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ maine kaha, ai nabi, tumhari rifat ho, imamat ho, sifat ho, nabuwat ho, risalat ho, khilafat ho, sakawat ho, sadaqat ho, to mai byan karun, tumhari balandi ho to mai byan karun, tumhari buzurgi mai byan karun, magar yahan mehbub, bashariyat ke saath misliyat hai, issey tum bayan karo, ke sahaba samajh jayen mera nabi khaaksaari kar raha hai, mera nabi intesari kar raha hai, mera nabi tawazo kar raha hai, aur ai mehbub, mai bara hun, agar mai keh dunga to sanad ban jayegi, aur mera jab kehna sanad hai, isliye mere mehbub mai tumhe يَا أَيُّهَا النَّبِيُّ kahunga, taki nabuwat pe sanad rahe, mai يَا أَيُّهَا الرَّسُولُ kahunga” taki risalat pe sanad rahe, mai tumhe noor kahunga taki noor par sanad rahe, mai tumhe burhan kahunga taki burhan par sanad rahe, tumhe رَحْمَةً لِّلْعَالَمِينَ kahunga taki رَحْمَةً لِّلْعَالَمِينَ par sanad rahe

11. Jo rasul ko bashar na maane wo kafir hai, to wo bhi musalman nahi jo rasul ko apni tarah maane, wo husne mustafa jispar husne yusuf qurban ho jaye, usko apni kehte hue sharam nahi

ati, kehne lage wo bhi insaan hain, hum bhi insaan hain, insaan insaan bhai bhai, ye to sahi hai ke wo bhi insaan hain tum bhi insaan ho, par ye kahan se le aye ke insaan insaan bhai bhai, ye kaun si ayat me hai, kaha nahi, insaniyat ke naate bhai bhai, to phir maine kaha, phir aisa hai, ke rasul bare bhai isliye hue na ke wo bhi insaan tum bhi insaan, tum chote wo bare, wo bare bhai ho gaye, acha ab aao, abu jahal insaan hai ke nahi, abu lahab bhi insaan hai, firon namrud shaddad bhi insaan hai, aur ye sab ghatiya log hain, ap moulvi ho bariya ho, to kya ap firon ke bare bhai hain, namrud ke bare bhai hain, abu jahal abu lahab ke bare bhai hain, kya yazid ke bare bhai ho. Jis kanun se tum nabi ko bara bhai banana chahte the usi kanun se tum firon namrud shaddad ke bare bhai ho gaye

12. Ibrahim عليه السلام jab namrud ke darbar me pahonche, namrud ne kaha ke mai khuda hun, apne kaha ke tu khuda ho hi nahi sakta, mera khuda to wo hai jo maarta aur jilata hai, bola acha, ye to mai bhi kar sakta hun, qaid khane se usne 2 admi bulaye, ek ko saza ho chuki thi aur ek ko rihayi, pucha ek se ke tere liye kya hukm hua hai judge ka, bola mujhe zindagi mil gayi mai riha kar diya gaya hun, namrud bola, ke maar do isey, ab dusre se pucha ke tere liye kya hukm hua hai, bola mujhe maut ki saza ho gayi hai, bola riha kar do isi, phir Ibrahim عليه السلام ne kehne laga mr namrud, ke dekh jo tera khuda kar sakta hai wo maine bhi kar diya

Ibrahim عليه السلام agar chahte to namrud ki is bachkana daleel ki dajjiyan ura dete, magar Allah ke khaleel ko malum the ke khuda jab deen leta hai to aklen cheen leta hai, unse bhai aur munazre ki baat hi nahi, Ibrahim عليه السلام me final baat kar di, ke ai namrud sun, mera khuda purab se suraj nikalta hai tu agar khuda hai to pachim se suraj nikalde. Ye sunkar namrud ki tut gayi kamar. Kabhi dekhe idhar kabhi dekhe udhar.

13. Seene par haath rakhkar bataho, agar namrud ne paschim se suraj nikal diya hota to, Ibrahim ki daleel ki roshni me duniya usey khuda maan leti, namrud to nahi nikal saka, magar Ibrahim ki ye daleel tareekh ki sifaat par mehfuz thi ke paschim se jo bhi nikal de wo khuda ho sakta hai, usey khuda mana ja sakta hai, namrud to na nikal saka, magar maqam e saihba me jab ali e murtuza ki namaz e asar qaza ho rahi hai to rasul e paak ne isi dubey hue suraj ko nikal diya. Ai mustafa, paschim se tumne suraj to nikal diya, to kahin daleel e ibrahimi ki roshni me log tumhe khuda na kehne lagen, isliye أَقُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ, apni bashariyat ka elaan karo aur jab tumne hi kiya hai tum hi kaho, ye mazhabi wajah thi, this is the religious reason to give statement like that.
14. Zaanu ali par nabi ka sir tha aur nabi ki ankhen band thin, is par Khuch logon ka kehna hai ke nabi so rahe the, raawi ko ye bolna chahiye, jo dikha raawi ko wo band ankhen dikhayi parin, har band ankhen soti nahi, kabhi kabhi sochne ke liye bhi ankhen band kar lete hain, nabi so nahi rahe the ali ka dil toa rahe the, ke dekhne mujhe choarke to namaz me nahi jata, maula ali ne dikha diya wo jamat aur hai jo nabi ko choarkar namaz pare, nabi ko choarke sajde kare. Mai ali hun, ali hun, mai wohi namaz parunga jisme nabi ko leke parunga, mai nabi ko choarkar ke 1 second ko bhi bahar nahi jaa sakta, wo aur hain jo nabi ko choarke 40 din ke liye chale gaye, wo aur hain, ye “aur” kabile ghaur hain
15. Suraj apna nikalne ka dubne ka kisi ke liye nahi badalta hai, chahe wo ghulam ho ya imam ho, chahe ho wo mamuli hazrat ho ya ala hazrat hoan, sab ne suraj ko dekh kar apne time table banaya, hazrat ali saari zindagi suraj ko dekhkar namaz ka time muqarrar karte the, lekin jab unhone apni namaz ko rasul par qurban kar diya, to ye dubey hue suraj ko nabi ne paltaya, ab jab

suraj palat ke aya, to is palte hue suraj se maine pucha, “ai suraj, kab dubega” suraj bola, bewakuf, pehle pucha hota to bata deta ke kabu dubunga, ab to ali se pucho inki namaz kar puri hogi, inke sajde kab pure honge, inke ruku kab pure honge, inki asar kab puri hogi, isliye ke pehle to mai sabhi ke liye nikla tha, sabhi ke liye, aur abhi to mai sirf ali ke liye nikla hun, ali ke liye, tawajjo chahunga, “jab tak ali ne khud ko rasul par qurban nahi kiya tha, ali suraj ko dekha karte the, aur jab mustafa par qurbaan ho gaye, to suraj ali ko dekhne laga”⁸

16. قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ, kehalwane ki samaji wajah kya hai, jis tarah hindustan ka musalman apne zalim samaj se apna islam nahi apni hindustaniyat manwa raha hai, usi tarah paighambar apne zamane me apne zalim samaj se apni bashariyat manwa rahe hain, isiliye kafiron se nabi ne kaha, mai tumhari tarah bashar hun, mujhe nabi nahi mante mat mano, mujhe rasul nahi mante mat mano, ab itni bhi kya dushmani ke mujhe apni tarah admi bhi nahi manoge, apni tarah bashar bhi nahi samjhoge, mere nabi un logon se apni bashariyat manwa rahe hain jo nabuwat ke munkir hain, tu nahi manega, tera beta manega, tareekh gawah hai ke abu jahal ka beta jalilo qadr sahabi e rasul hai, Hazrate Aqrama رضى الله تعالى عنه, agar apni tarah bashar mante to meri rahon me kaante kyun bichate ho, agar apni tarah bashar mante to mere upar ojhariya kyun daal rahe ho, agar mujhe apni tarah mante to mere maanne walon ko tapti hui zameen par kyun ghasit rahe ho, kyun “shaabe abi talib” me 2.5 saal tak mere upar daana paani kyun band kiya, mere insaani hukuk pa-maal kar diye, mere social status ko mita diya, to mera nabi sahaba se nahi keh raha hai, kafiron se keh raha hai, sahaba se nabuwat manwaya, kafiron se apni bashariya manwayi.

Kuffar e quraish ke atyachar ke tabut par zulm o sitam ki tabut par akhri keel thokne ke liye **أَنَا بَشَرٌ مِّثْلُكُمْ**

Ab jab aani walon naslon ne ye suna, ke kafiron ne rasul ko admi bhi nahi maana, to kehne lage ke phir unke inkaar ki koi value nahi, agar nabi nahi maana, rasul nahi maana, admi bhi to nahi maana, to ye kafrion se kaha tha.

Rasul e paak ne sahaba se kya kaha tha, rasul ne sawmey wisaal ke rozey rakhe, sahaba ne bhi rakhne ki koshish ki, par unki tabiyat bigarne lagi, to jab sahaba rasul ki tarah nahi hain, sahabi, sahabi, pakro pakro, catch karo, jab rasul ki tarah nahi, to inko samjhayo ke ye rasul ke tarah kaise honge. Rasul ne saare sahaba ko jama kiya, meri nakal karte ho, are jitna kahun utna hi karo, aur jo mai karta hun tum kya karoge, tum chalte ho farsh pe se guzarte ho, mai chalta hun to arsh se guzar jata hun, jitna kahun utna hi karo, tum jab paani me haath daalte ho to paani patey ho mai to ungliyon se paani nikal deta hun, jitna kahun utna hi karo, “aiyyokum misli” who is like me, kaun hai meri tarah, sahaba ekram surrender ho gaye, ya rasulallah baat ye nahi hai, hum to mohabbat me chal pierey piche piche, ap mana kar rahe hain, theek hai, nahi karenge, ab ap note kijiye, sahaba aye to rasul kehte hain, “aiyyokum misli”, imaan walon se kaha “aiyyokum misli” aur jab kafir saamne aya to kya kaha, **أَنَا بَشَرٌ مِّثْلُكُمْ**, imaan walon se kaha mai bemisal hun, aur kafiron se kaha mai tumhari tarah hun, to rasul e paak ne pure insaano ko 2 hisso me baat diya, imaan walo ka groh, kufr walo ka groh, to jisne jo suna wohi dohraya hai, hum imaan walo me tha humne bemisal samjha, agar tum kufr walo me ho to tum apni tarah samjho, ab agar koi kehta hai ke rasul hamari tarah hain, to jhagarne ki zarurat nahi, samajh jana, jab nabi ne chut de diya hai to hum kaun hain rokne wale.

7. □□□□□□□□□□□□□□□□□□ -- Hashmi Miyan
Ka New Bayan 2022 -- Goal pokhar Jalsa ,2022

Koi apni marzi se na paida hua hai aur na hi marega, na shru meri marzi se hua hai na khatam meri marzi se hoga, to apni marzi se jiyenge kaise, aye ho Allah ki marzi se, maroge Allah ki marzi se, to jiyo Allah ki marzi se, teri marzi ki value kya, na ane me marzi chali na jane me marzi chali, to rehne me kaise chalegi, isko kehte hain vasvikta, reality. If u turn your face from reality you can't change reality, haq baat se mooh phair lo, magar haq ko badal nahi sakte, haqiqat yehi hai aur yehi rahegi, Allah ke hukm se jeene ka kya matlab hai, Allah ne jo karne se mana kiya hia wo mat karo

Ye sukh, ye dukh, bolte ho sukhi jeevan, dukhi jeevan, ye dono kisi bhi dukan me nahi milta, ye na zameen se paida hota hai, aur na hi paio me lagta hia, barish ki tarah asmaan se sukh dukh girta hai kya, nahi, kisi factory me sukh dukh banta hai nahi, abey kahin dikhta hai, to phir hain kahan, na sukh hai na dukh hai, "zindagi me jo cheez aye usey sweekar kar lo yehi sukh hai, inkaar karoge to dukh hai"

dukh, dukh hota hi nahi agar accept kar lun, imam e hussain رضي الله تعالى عنه karbala me mazlum the dukhi nahi the, fatema ke laal ne jab sab accept kar liya, to dukh hi unke kadmo me jhuk gaya, misal se samjho, jab sir chakrata hai tab painkiller le le ke apne sir de dard ko door karne ki tarteef karte ho, paith me dard ho bardash nahi hota, ungli katna bardash nahi, koi dukh hame bardash nahi, magar is dukh bhari duniya me sab se bara dukh, sab se bara dard, sab se zyada tees, sab se zyada pain maa banne me hai, bahot si to is dard me mar bhi jati hain, isiliye to maa ka darja hai, agar teri maa naraz hai to saari ibadat gayi, maa ka haq

zyada hai to baap ki shaan zyada hai, ghar me hi jannat hia lipat jaa apni maa ke kadmo se lipat gaya jannat se.

jis aurat ko aulad nahi hoti wo dargaho me jaati hia, mannanten mangti hai, tavize likhwati hai waseela dhundti hai, ke usye aulad ho jaye, wo darasal aulad nahi takleef maang rahi hai, dard maang rahi hai, labour pain maang rahi hai, aur usey ye takleef nahi hui shadi ke 12 saal baad tak usko is baat ki takleef ho rahi hai, ke usey dard nahi mila, iska matlab ye hua, ke jo takleef pasand aa jaye wo takleef nahi, jo dukh qabul ho wo dukh nahi, “acceptance ka naam sukh hai, rejection ka naam dukh hai”

fail e haqiqi ek hi hai, chahe sukh bheje chahe dukh bheje, wohi to hamara malik hai, to phir hum dono ko ek tarah se kyun nahi qabul karte, ai sukh aa rab ne bheja hai koi parwa nahi, ai dukh aa, rab ne tujhe bheja hai koi parwa nahi, “jab tak rab dukh bhejta rahega uski tawajjo is bande ke taraf rahegi” aur rab ki tawajjo zindagi me sab se zyada keemti hai ke wo bande ke taraf mutawajje ho jaye to uski dua kamyab hai aur dua qabul hai

8. Sayyed Hashmi Miyan □□□□□□ Taqreer
□□□□□□□□□□ Sayyed Aminul Qadri Sahab -
Funny Taqreer 2022

Pehla bashar Hazrat Adam عليه السلام, Huzur ﷺ Adam se pehle nabi, to jo Adam se pehle wo admiyat se pehle, jo Adam se pehle wo bashariyat se pehle, jo Adam se pehle insaniyat se pehle, aur jo insaniyat se pehle hoga us wakht insaan kaise hoga, jo bashariyat se pehle hoga wo bashariyat se pehle kaise hoga, jo admiyat se pehle hoga wo admi kaisa hoga, nabi hai admi nahi hai, nabi hai magar wo bashar nahi hai, issey sabit hua ke hukm e nabuwat ke liye, tawajjo, hukm e nabuwat ke liye bashariyat zaruri nahi, elaan e nabuwat ke liye bashariyat zaruri hai.

9. Syed Hashmi Mian Full Speech Nimaz Qaim Karo - **#TheIslam92**

“aqeemo salat”

Aqeemo ke maane qayam karo

Salat ke maane namaz

Namaz ko qayam karo

Allah bus yehi chahta hai ke namaz ko qayam karo, jamat ki marzi to ye ke paro, jab wo milte hain pakarte hain to bus yehi kehte hain, ke chalo namaz paro, are kya ye parhate rahenge qayam nahi karayenge, hukm hai iqamat e salat ka, iqamat ka hukm hai parhne ka nahi, ab iqamat ke requirements me 2 baaten hain, agar 2 me se 1 bhi kam kar doge to qayam kar hi nahi sakte, pehle baat hai ke namaz ka parna zaruri hai, aur dusri pari hui namaz ko bachana zaruri hai.

kya hamari namazen barabad ho sakti hain, kya hamare roze barbad ho sakte hain, kya hamari ibadat barbad ho sakti hai, hum abhi ye sawal lekar ghum hi rahe the ke maine islam se pucha kiska sajda barbad ho chuka hai, jawab mila, hazrate Adam ke saamne jo akra tha, sajde barbad ho chuke hain, ibadat barbad ho chuki hai, bandagi barbar ho chuki hai, iska matlab ye hai ke iblees ko ibadat karna ata tha bachana nahi ata tha.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

Jab Allah ne jab iblees ko Adam عليه السلام ki tazeem ka hukm diya to saare farishte tazeem me chale gaye iblees ke siwa.

Jab Allah ne ussey kaha meri ibadat karo to usney 6 carore baras ibadat ki, uske sajde zameen par rakhe jayen to rai rakhne ki jagah nahi milegi, aur jab Allah ne kaha ke mere nabi ki tazeem karo to 1 second nahi kiya, hum pehchan gaye, ibadat kaho to karega, nabi ki

tazeem kaho to nahi karega, hum pehchan gaye, to jo uska result hai wohi inka result hai.

His postion ka alam ye tha ke uske liye jannat ke darwaze 24 ghante khule rehte the, usko ijazat lene ki zarurat nahi thi, jab chahe dakhil ho jab chahe nikle, jannat ki hawa khata tha, jannat ke jhule pe baithta tha, farishte doari pakar kar jhula jhulate the, hai koi shaikhul hadees is takkar ka, but haqiqat ye hai ke Allah taala ne usey hamesha ke liye jannat se nikal diya, uski khata yehi ke nabi ke tazeem se inkaar, ab Allah ka faisla suno, “agar nabi ki tazeem se inkar karne wala jannat me bhi ho, to Allah bahar kar deta hai, abey, jab andar wala bahar ho gaya, tum to pehle se hi bahar ho, andar jaoge kaise”

Ustad, ustad hain, shahgird shagird hi hota hai, ustad ki takkar me nahi ata, ustad ki ustadi dekho nabi ki tauheen kiya, kaise kiya, jab ibles ne irada kiya ke nabi ki tauheen karni hai, usne dekhyia kya, Adam me kai khubiyen thin magar har khubi ko nazar andaz karke ek hi khubi dekha ke mitti se bane hain, quran ne yehi bataya ke mitti se bane hain mai to aag se bana hun, to jab nabi ki tauheen karna hua to mitti ka tasawwur, is lavz ka intekhab sab se pehle shaitan ne kiya, sab se pehle zahen e ibles me aya, ustad bola mitti se, shahgird bol raha hai markar mitti me, wo bhi mitti soch raha hai ye bhi mitti soch rahe hain.

Dusra ye dekhiye, usne mitti se kaha kahin likha nahi, mai aag se bana hun, Adam mitti se, mai Adam se behtar hun, ye to Allah ne hame bataya, usne kahin likh kar record nahi chora, ustad ne kufr kiya kufr ka sabut nahi choara wo to Allah ne bana diya, aur shahgird kitne bewakuf sab likh gaye, chaap gaye, aur jab chapa hai to chupate kyun ho, abey jab chap gaya to chupega kaise, chupana tha to chapaya kyun

Ek aur fark hai ustad aur shahgird me, jab Allah ne kaha tazeem ke liye jhuko, to jhuka nahi, ustad jhukta nahi, shahgirdo se kaha gaya

utho to uthna nahi, tazeem ke liye na wo jhukne ko taiyar tazeem ke liye na ye uthne ko taiyar, mere nabi ka mojiza dekho, tum nahi uthoge, mere liye nahi uthoge mai tumko abey zam zam ke liye uthwa dunga, tere baap ko bhi uthna parega. “abe zam zam ke liye qayam e tazeemi karne walo, saqi e abe qausar ke liye nahi karoge”, wo jhukne ko taiyar nahi ye uthne ko taiyar nahi, tariqa alag hai par niyat ek hai, usne bhi keh diya tha ke tazeem nahi karunga, isne bhi keh diya ke tazeem nahi karunga, tazeem ke liye wahan jhukna tha, kyunke ab sajda haraam hai, to sunniyon ne socha ke tazeem to farz hai, aur sajda bhi haraam hai, to aisa karo, na haraam ho na farz chuthey, to khara hona kaisa hai, ye to haraam nahi hai, to hum khare ho gaye nabi ki tazeem me, abey kamzor log zohja ke liye khare ho jate ho, roza ke liye khare nahi ho sakte

Wo jhukne ko taiyar nahi, ye uthne ko taiyar nahi, tariqa badal gaya hai, ap to ye jante hain ke tariqa badal jane se dafa nahi badalti, jaise qatl ki saza 302 hai ab chahe jis tariqe se qatl karo 302 nahi badalti, chahe nabi ke liye jhukne se inkaar ho ya uthne se inkaar ho, tariqa badalne se dafa nahi badalti, aur jab dafa nahi badalti to saza bhi nahi

Iblees ko ibadat karna ata tha bachana nahi ata tha, namaz ko bachane ka zor isliye diya gaya ke namaz ko parna bahot asaan hai, kyun ke yehi ek aisi ibadat hai ke har halat me ap kar sakte hain, har halat me ap roza nahi rakh sakte, har halat me ap zakat nahi de sakte, har halat me ap hajj nahi kar sakte, magar har halat me ap namaz par sakte hain, khare ho kar to khare hokar nahi to baith ke, baith ke nahi to lait ke, laitne me haath uthake, haath bhi nahi hiltne to palkey hila ke, palke nahi hiltin to irade se, aur requirement wazu, na koi visa, ticket, na koi maal, hajj me lazzato ki qurbani aur namaz me ek loata pani, itni asani ye hai maherbaani

Namaz parna asaan hai, par bachana asaan nahi, namaz parna itna asaan hia ke seeney me kufr rakhke, nabi e kareem ke piche munafiko ne namaz pari, aur aise munafiko ke liye ayat nahi ayi, puri surah ayi,

zarurat hai qayamat tak munafik ko pehchanne ki, 1 ayat se kaam nahi chalega puri surah nazil farmayi

Namaz parna itna asaan hai ke munkir e zakat bhi namaz par le, namaz parne se inkar nahi kiya tha, zakat dene se inkar kiya tha, lekin bachana asaan hai, bachana siddique e akbar ko ata tha, namaz parna kharjiyon ko bhi ata tha, magar bachana maula ali ko ata tha, namaz parna to yazidiyon ko bhi ata tha, bachana hussain ibn ali ko ata tha, namaz parna to maamul ko bhi ata tha, bachana imam Ahmed hanbal ko ata tha, namaz parna to shahenshah akbar ko bhi ata tha magar bachana mujaddid alf e saani ko. Namaz parna to abul fazal ko bhi ata tha, faizi ko bhi ata tha magar bachana imam e rabbani ata hai, are namaz parna to pure hindustan ke bad-aqeedo ko ata hai magar bachana Ahle sunnat ko ata hai.

Namaz kaise paren, kisi ke behkawe me chale jao, parna sikh jayoge, wo 3 din me sikha dega, wo 40 din me sikha dega, wo 6 mahine me sikha dega, 9 mahine me sikha dega, lekin bachana na usey ata hai na tumhe ayega, bachana sikhna hai to ghaus e azam se puch, bachana hai to gharib nawaz se puch, bachana hai to data ganj baksh se puch. Namaz ka parna aur hai bachana aur hai.

Namaz hoti kab hai, aur namaz bachti kaisi hai:-

Ishq ka darwaza karo, zahen ki khirkiyan ko open karo, agar kothri me andhera hai 12 baje din me to suraj ki ghalti nahi hia, kothri ke darwaze band hai, darwaza khol do roshni pahonch jayegi, aftar e nabuwat chamak raha tha abu jahal ka darwaza band tha, abu bakr ne khol diya siddique e akbar ho gaye, tum bhi apne darwaze khol do

Namaz hoti kab hai aur namaz bachti kaise hai, bus 2 hi jumle, jab chehra kaabatullah ki taraf ho, to namaz hoti hai, aur dil rasulallah ke taraf ho to bachti hai, kyun ke jis dil me rasul aa jayen wo punjab ka seena nahi, nabi ka madina hai, aur jab namaz parte rahoge aur bachate rahoge to bachti rahegi, hoti rahegi bachti rahegi, qayam ho

jayegi aur jab namaz qayam ho jayegi to wa'akimus salat par amal pura ho jayega.

10. Urs Purkhas Sharif 2023 – Gazi A Millat Saiyed Muhammad

Hasmi miya Ashrafi Jilani

(a) Allah ka kalaam allah hi ke kalaam se kaise afzal ho sakti hai

Tawrait, Zabur, Enjeel, Quran sabhi allah ki kitaab ye sabhi allah ka kalaam hai, to phir Quran sab se afzal kitaab kaise. Ye tafseel ka masla kaise, kisi aur ka kalaam kisi aur se afzal to ho sakta hai, lekin allah ka kalaam allah hi ke kalaam se afzal, kaise?

Are miya disha se dasa banti hai, Moulvi sahab, tum kitaab lene wale do dekh rahe ho, hum lene wale ko dekh rahe hain. Jab Zabur diya to lene wale Dawood Khalifatullah, jab Tawrait diya to lene wale Musa Kalimullah, jab Enjeel diya to lene wale Eesa Roohullah aur jab Quran diya to lene wale Mohammadur Rasulullah ﷺ

Ye 4 allah ko bahot pasand hain, mulla ko pasand ho ya na ho

- 4 bari kitaabo me Quran sab se afzal kitaab
- Farishte carore banaye lekin allah ko pasand 4
- Lakho se zyada anbiya ekram aya bare bare 4
- 1.25 lac se zyada sahaba ekram aye lekin bare bare 4
- Hazaro mujtahedeen paida hua lekin bare bare 4

(b) Musa عليه السلام ne apni ummat ko Tawarait diya magar AhleBait nahi diya, Dawood عليه السلام ne apni ummat ko Zabur diya magar AhleBait nahi diya, Eesa عليه السلام ne Enjeel diya par AhleBait nahi, lekin Mustafa Jane Rehmat ﷺ ne Quran ke saath AhleBait diya, AhleBait ko Quran ka saathi banaya

Huzur ﷺ ne 2 bhaari cheezen, 2 keemti cheezne nahi kaha, keemti aur bhari me bahot fark hai, jaise america ka 100 dollar ka 1 note jo

hindustan ka 8000 banta hai, ye 100 dollar ka 1 note keemti to hai par bhari nahi hai, bhari steqamat wala hota hai.

Itihaas gawah hai, ke jab yazidiyat ki andhi chali hamla hua, rooh e quran par hamla hua, islam ki taleem ko badalne ki napak sazish hui, to quran to masjid e nabawi ke taaq pe tha magar saathi karbala ke maidan me utar gaya tha aur aisa atal raha, ke deen ki hifazat ke liye apne jaano ki qurbani pesh kar di

(c) Nabi maano magar Nabi ka maan na mano

Nabi hota hi wo hai jo aata hai ghaib batan. Nabi ka maana samjhen ek wakiya mashur ke zariye

Mr Abu Jahel nabi ke paas aya, mutthi me kankari chupa kar, mutthi band karke, pucha ke agar nabi ho to batayo ke meri mutthi me kya hai, nabi ne kaha, jo teri mutthi me hai wo agar bataye mai kaun hun to !!! socha ke nabi ne mere ۞ al ko khud hi mushkil bana diya, kankari ne kalma par diya, ghabra gaya, nabi ke taraf phaik diya, bhaag gaya. Kamaal hai, munazre ka challenge karta hai aur bhag bhi jata hai, yehi haal shahgirdo ka hai, challenge karte hain aur jab mujahid e millat ate hain to bhaag jate hain

Guftagu ka analysi

- Abu jahal ilm ka imtihaan le raha tha ke andar ki baat, parde ki baat, chupi hui baat malum hai ya nahi, to iske liye kya zaruri tha ke mutthi me khuch ho

Door se aya tha, band mutthi ata, nabi batayo meri mutthi me kya hai, nabi khuch batate, to mutthi khol deta ke khuch bhi nahi.

- To imtehan lene ke liye khuch rakhna zaruri nahi, na rakh kar bhi puch sakta tha ke batao meri mutthi me kya hai, magar mere nabi ne ishara kar diya, abu jahel jo teri mutthi me hai wo batayegi mai kaun hun, yahan is baat se nabi ne ishara kar diya ke teri mutthi

khali nahi hai. usey ye samajh lena chahiye ke jo paighambar ye janta hai mutthi khali nahi hai to wo ye bhi janta hai ke kis cheez se bhari hai

- Kya malum karne aya tha, ke nabi hai ne nahi, iska matlab wo nabi ka maana janta hai, nabi wohi hai jo band mutthi ki baat bataye, chupti hui baat bataye, ye nabi ki meaning abu jahal ko malum thi, uski arabic kamzor nahi thi, usme imaan nahi tha islam nahi tha, lekin arabic uski madri zabaan thi, abu jahal ko nabi ka maan malum tha, ye bukhari puri par gaye inko nabi ka maana hi nahi malum, ye kalma parke bhi wahan tak nahi pahonche jahan be-pare wo tha
- Abu jahal nabi ke ilm e ghaib ko test karne aya tha, nabi ka ye farmana ke agar jo teri mutthi me hai wo bata de ke mai kaun hun to, issey nabi ka ikhtiyar bhi sabit hua, chun ke laya hai tu, boli bolegi meri
- Nabiye Kareem ﷺ ke liye kankari ghaib hai, to kankari ke liye rasul ghaib hain, rasul ne tawajjo farmayi kankari ne kalma par diya, to pata chal gaya ke hajar mujhe nabi maane tu basahar hoke bhi nabi nahi maane, “mai to allah ke banaya hua ghaib da hun, ye kankari jisey tu chun ke laya, mai tawajjo daal dun, to ye ghaib ki boli boley”
- Kankari na jab kalma parha to kiske kabze me thi, abu jahal ke, lekin jab mustafa ﷺ ke ilm e ghaib par hamla hua to kankari ne ye nahi socha ke mai kiski mutthi me hun, ye nahi socha mai kiske kabze me hun, control me hun, ab kankari ko mila kya, faida kya hua, 2 faida hua kankari ko
- Pehla faida, jab tak chup thi abu jahal ki mutthi me thi, dushman ki mutthi me thi, aur jaise hi rasul ki wafadari ka geet gaya, kalma

parha, azaad ho gayi, dusra faida ye hua, ke jab tak chup thi abu jahel ke paas thi, aur jab haq boli rasul ke kadmo me pahonch gayi.

(d) Sahaba ekram ne Islam Syria, Misr tak phailaya, Yemen tak phailaya, azaan e buland kar di, veeran abaad ho gaye, dast to dast hai darya bhi na chode humne, bahre zulmat me dauda diye ghore humne, iran tak pahonch gaya, islam phailaya, AhleBait dikhayi nahi par rahe, chote chote hain na, lekin isi Rasul aur Ali ke phailaye hue deen ko jab yazidiyat se khatra hua, to bachane ke liye AhleBait ko chuna gaya, Karbala me sahaba nazar nahi aa rahe hain, kyun ke phailana unka kaam tha aur bachana hussain ka kaam tha

(e) Kheti bari karne ke liye 3 baaton ko dekhna zaruri hai

- Beej kaisa hai, beej ki quality kaisi hai
- Matti kaisi hai
- Abo hawa kaisi hai

Ye teeno jab ek saath hote hain, tabi paidawar achi hoti hai, in teeno me se koi bhi ek badal gayi to paidawar bhi badal jati hai, matti badal jati hai paidawar bigar jati hai, assam ki matti me jo chai ki patti paida hoti hai kosambhi me lao, bakri bhi nahi kheyegi, Punjab ka basmati bihar me mota ho jayega, abo hawa alag hai, mitti paani alag hai, bangal me chota ho jayega

To jab allah ke rasul ne chaha ke islam ke kheti ko phailaya jaye, to dhoke baaz, ghaddar, Iraq Koofa walon ke liye Ghaus e Azam naam ka beej bheja, wo ghaus e azam jiski subho shaam par sayyade qayenat ki nazar ho, wo ghaus e azam jiski har saas zikr e elahi ho, wo ghaus e azam jo uthe to islam baithe to islam, wo ghaus e azam jisey nikalta hua suraj salaam kare aur dubta hua suraj paigham dekar jaye, aisi mazbut shaksiyat ke saamne pura iraq surrender

ho gaya aur Islam phail gaya, isi tarah un-divided hindustan me khawaja ko bheja, afghanistan me naqshband ko bheja.

11. Nizamuddin Awliya Conference 2023 – Ghazi e Millat Saiyed Muhammad Hasmi miya Ashrafi Jilani

(a) Quran allah ka kalaam jo hamare paas hai aur ye hamari liye bahot pari nemat hai, faisal hai, allah ka kalaam sahaba ekram ko mila, direct mila kya? Itni bari kitaab bhi allah ne direct nahi di, islam ki buniyaad hai quran, aqaid ki buniyaad hia quran, ehkaam e islamia ki buniyaad hai quran. Ghar ghar pahoncha dena chahiye the rab ko, jaise rizq ko usne ghar ghar pahoncha diya

Na, pehle quran mai apne mehbub ko dunga, phir abu bakr quran ko maan kar siddique e akbar banna, mehub sahaba ko denge, direct sahaba ko nahi dunga, taki direct ka aqeeda bane hi nahi

(b) Ek sahib kehne lage, ke waseela to zaruri hai, lekin waseela jo hai allah ke kareeb le jana, wo waseela jo hai “amaal e saleha”, paros me ye boli bahot boli jati hai, namaz waseela hai, roza waseela hai, haj waseela hai.

Hum maante hain ke ye waseela hai, 100% correct, lekin 1 baat imandari se batao, ke humne jo namaz pari, ya tumne jo pari ya parayi, wo maqbul hui ke nahi? Guarantee hai, allah ki marzi, qabul kiya to farz hai, rad kar diya to adal hai. pakka dawa koi bhi nahi kar sakta ke allah ke bargah me uski pari hui namaz qabul ho gayi chahe wo unka mufti ji ho, hafiz ji ho, ya hazrat ji ho.

To jo maqbul aur na-maqbul dono ho sakta ho, wo waseela ban jaye? Mera rasul to rasul e maqbul, phir wo waseela kyun nahi ban

sakta, guarantee, jo mere rasul ko rasul e maqbul na kahe wo islam choarke kahin aur dhund le.

Jitni upar jaana ho, waseela utna hi mazbul hona chahiye, agar 200 mt ki unchai par charna ho to bamboo gaar kar zameen me us par char kar 200 mt nahi jaya ja sakta, yahan bamboo kamzor waseela hai. mere khuda se zyada buland aur bartar koi nahi aur waseelo me mere rasul se zyada mazbut tar koi nahi.

12. Sunni Conference Toronto - Ghazi e Millat Saiyed Muhammad Hasmi miya Ashrafi Jilani

(a) Islam is based on 5 pillars

- Tawheed, Imaan, Aqeeda (Thump)
- Namaz (Finger 1)
- Roza (Finger 2)
- Hajj (Finger 3)
- Zakat (Finger 4)

Ye 4 fingers saath me to ho sakti hain par ek dusre se gale nahi mil sakti hain, kyun, ye sab alag alag hain, namaz alag hai, roza alaga hai, hajj alag hai, zakat alag hai, ye sab ke sab “ibadat e mafruzah maqsudah hain”. Namaz biz-zaat hai, waseele se farz nahi hai, roza bhi, hajj bhi aur zakat bhi, ek saath hain, par gale nahi milte, sab separate separate hain.

Lekin Thump hai Imaan, Aqeeda. Ye thump ke saath charo fingers khul sakti hain, namaz, roza, hajj, zakat. All of 4 are ibadat meeting imaan. Imaan se charo mil rahe hain, chaaro se imaan mil raha hai. ab agar kisi ke paas thump na ho, to na namaz milegi, na roza milega, na hajj milega, na zakat milega. Isliye charo karo aur isey bachane ke liye momin bane raho.

Ek mureed peer sahab ke paas aya, kehne laga, peer sahab, ek buniyad daal dijiye, basically stone, sab taiyar hai, bola engineer taiyar hai, labour taiyar hai, cement taiyar hai, concrete taiyar hai, buniyad rakh dijiye. Peer sb ne pucha kahan rakhna hai beta, sarkar zameen nahi hai. yehi haal inka hai, namaz hai, roza hai, hajj hai, zakat hai par imaan nahi hai.

Namaz deen ka khamba hai, pillar of religion, abey khamba hai to gaaroge kahan. Imaan hai zameen, namaz hai khamba, imaan ki zameen par namaz ke khambe ko humne gaar diya, to jiske paas zameen nahi hai to wo khamba liye hue shaher shaher, nagar nagar, ghum rahe hain, gaarun to isey kahan gaarun, hashmi miya se mulaqat ho gayi, farmaya, tauba karle zameen mil jayegi.

Islam nabi ﷺ ne phailaya, saath me liya sahaba ekram ko, allah ne hi nabi banaya, rasulullah ﷺ ne sahabi banaya, hum banne wale ko nahi dekhte hain, hum banane wale ko dekhte hain. 124000 approx prophets hain, aur hame 100 ke naam nahi malum, lekin maante sab ko hain jinka naam tak nahi malum, kyun ki wahan personality nahi hai, reality hai, rab ke banaye hue hain, hum naam jaane na jaane, hamare nabi hain.

13. Kurla Bombay – Gazi e Millat Saiyed Muhammad Hasmi Miya Ashrafi Jilani

- (a) Aise bahot se samudai hain jo sirf sahaba ko mante hain AhleBait ko nahi mante, ye to auliya ekram ki maherbani ke ek hum hain jo dono ko mante hain, siddique ko maana ali ko nahi maana – kharji ho gaye, ali ko mana siddique ko nahi mana – rafdi ho gaye, jab dono ko mana sunni ho gaye. Hamare yahan koi aqeede ka cutting tailor master nahi hai jo kabhi gala kate aur kabhi jaib katey, hamare yahan to awaaz madine ki hia kalam AhmedRaza ka hai, sada siddique akbar ki hai zubaan gharib nawaz ki hai, hamare yahan marne ke baad, bahisht

milegi, magar qurban jayo gharib nawaz pe, silsile chist, Ahle bahist yahin bana kar de diya hame

- (b) Kisi sahabi ki ratti bhar ki bhi tauheen maslak e ala hazrat me ratti bhar jagah nahi hai. sahabi hone ke liye 2 quality hona chahiye

- Nabi ko apne mathey ki ankhon se dekha ho

- Imaan par khatma hua ho

Abu Jahal ne Nabiye Kareem ﷺ ko dekha par khatma imaan par nahi, sahabi nahi, Hazrat Owais Qarni ka khatma imaan par hua par Nabiye Kareem ﷺ ko dekha nahi, sahabi nahi

Har sahabi ummat me ghair e sahabi se afzal hai, hamara aqeeda hai ke har sahabi Ghaus e Azam se afzal hai, Khawaja Gharib Nawaz se bhi afzal hai.

Sahabi jisne Rasul ﷺ ko dekha aur imaan ke saath duniya se gaya, maqam Ghaus aur Khawaja se bhi bara hai, darja Bayazid Bastami se bara hai, darja Sarkar Qutubul Madar se bara hai, darja Auliya silsile Taifuriya se bara, darja Auliya silsile Qadriye se bara, darja Auliya silsile Chistiya se bara

Ek insaan subah 10 baje nabi ﷺ ke paas aya, imaan laya aur 11 baje duniya se chala gaya, is 1 ghante me na koi namaz ka time hua to na usne 1 rakat namaz pari, 1 roza nahi rakha, na 1 rupaiy zakat diya, na haj mumkin us par, ye sahabi bagair roza ke, bagair namaz ke, bagair haj ke, ghaus aur khawaja se afzal, iska wo kaun sa amal hai jisne isey ghaus aur khawaja se bhi isko afzal bana diya, bara bana diya, jawab milega, sahabi apne amal se nahi banta, “nigah e mustafa” se banta hai. sahabi, mustafa jane rehmat ka faizan e nazar hai.

Jab sahabi amal se bana hi nahi tab sahabi ka amal dekhte hi kahe ko ho, jis material se mera makaan bana hi nahi us material ko mere makan me dekhte hi kyun ho, jo ghar mitti se banega mitti check ki jayegi, cement se banega cement check ki jayegi, sahabi to mustafa ﷺ ki nazar se bana hai, agar apni maa ka dudh piya hai to mustafa ki nazar ko check karo. Lehaza amal check nahi hoga, jis cheez se bana hai wohi dekho, mustafa ki faizan e nazar se bana hai, mustafa ki faizan e nazar par apni nazar rakho.

- (c) Sahabi sitaron ke manind hain, AhleBait kashti ke manind hain, ye samjha rahe hain mere nabi ﷺ 1400 baras pehle, aur us wakht safar ka tarika ye tha ke samundar me kasthi aur ankhon ke samne ye sitare, pehle ke log sitare dekh kar time batate the, hamare ek buzurg the wo sitaron ko dekh kar time bata diya karte the, us wakht koi ghari to thi nahi, batate the ke ye dekho bara mota sitara ye purab hai, ye paschim hai, is tarah chaaro sitare ek saath chamak rahe hain, batate ke ye purab, paschim, uttar aur dakshin bata rahe hain, is par nazar rakhoge to paschim chale jaoge aur is par rakhoge to uttar chale jaoge, panchwa chatwa iske barabar koi sitara nahi

Mere nabi ne sahaba ko sitara kaha to 4 usme bare bare nikle, aur rasul ko shamil kar do us 4 me to 5 ho jate hain, panjetan ho gaye. Nabi ne apni chadar ke andar hasan, hussain, fatema, ali ko liya to panjetan ban gaye, ghar ke andar, aur ghar ke bahar, nabi, siddique, farooque, usman aur ali, ye bhi panjetan. Ye sunni ki kismat hai ke hum dono panjetan ko mante hain. Dono panjetan me “Ali” mojud hian.

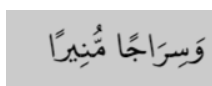
- (d) Ahle Bait kashti hain, 1400 baras pehle, Basra jana hota to sitare ko dekhte aur kashti ko khechte hue le jaa rahe hain,

“sitare ka kaam hai manzil ka pata batana aur kashti ka kaam hai manzil tak taira kar le jana”

Sahaba hame manzil e maqsud dikhate hain, Ahle Bait hame manzil e maqsud tak pahonchate hain.

- (e) Ab agar kisi ne daman e sahaba choar diya, to baith gaye andhere me, disha badal gayi, bharat ana chahta tha, america pahonch gaya. “sahaba ko choroge gumraah ho jaoge, agar ahle bait ki kashti se utar paroge, time nahi lagega... usi wakht dub jayoge”
- (f) Ab dekhiye, sitare khud nahi chamakte, aj science hame batata hai, ke sitaro ki apni light nahi hai, ye suraj ka reflection hai. “rays from the sun touch the stars enter the body and structure of the stars and reflection from earth came out this is the reason of shining”.

To sitaro me jo roshni hai, wo sitaro ki apni nahi hia, wo suraj ki dain hai, aur Quran me Allah ne apne nabi ko kaha hai



Ai rasul tum chamakta suraj ho

Aur siraje nabuwat ke chamkane se sitare hidayat chamke hain, ab agar sahabi par ungli uthayoge to ye sahabi ki chamak par hamla nahi, mustafa ke chamkane par hamla hai, mustafa jisey chamka dain uski chamak chini nahi ja sakti, tabhi to wakht ke mujaddid e azam ne kaha

Chamak Tujhse Paate Hain Sab Paane Waale

Mera Dil Bhi Chamka De Chamkane Waale

- (g) Islam phailana hua to Rasul e Paak ﷺ ne sahaba ko agey baraya, lekin jab Islam bachana hua, to Rasul e Paak ﷺ ne apne khandan ko agey baraya.

Sahaba ekram ne Islam Syria, Misr tak phailaya, Yemen tak phailaya, azaan e buland kar di, veeran abaad ho gaye, dast to dast hai darya bhi na chode humne, bahre zulmat me dauda diye ghore humne, iran tak pahonch gaya, islam phailaya, Ahle Bait dikhayi nahi par rahe, chote chote hain na, lekin isi Rasul aur Ali ke phailaye hue deen ko jab yazidiyat se khatra hua, to bachane ke liye Ahle Bait ko chuna gaya, Karbala me sahaba nazar nahi aa rahe hain, kyun ke phailana unka kaam tha aur bachana hussain ka kaam tha. Ye mere nabi ka intekhab hai, Islam phailayo ye sahaba ki sunnat hai, Islam bachao ye mere ghar walo ki sunnat hai. Ahle Bait ki sunnat hai.

(h) Phailane me aur Bachane me fark ko samjho

Badr me koi ahle bait shaheed nahi hua, Karbala me koi sahabi shaheed nahi hua.

Ab isi tarikhe se 2 sunnaten chal parin, kisi ne islam phailane ke bera uthaya aur kisi ne Islam ko bachane ka.

Ghaus e Azam Islam bachane aye, Gharib Nawaz Islam phailane aye. Islam bachane ka matlab ke pura mulk musalman ho aqeeda kharab ho jaye, amal kharab ho jaye, zindagi kharab ho jaye to bachao, ye kaam Ghaus e Azam se liya gaya, kyun ke jab Ghaus e Azam Iraq me paida hue to wahan ghair muslim they hi kitne, sab musalman tha, unhi ko bachana tha. Lekin jab Khawaja Gharib Nawaz aye, to sabhi ghair muslim they, musalman they hi kahan.

Phailane me karamat dikhayi jati hai, jab Khawaja Gharib Nawaz par paani ki pabandi lagi to unhone pure Ana Sagar ko apne katore me khichwa liya, aur jab Khawaja ke Imam Maula e Hussain par pabandi lagi to unhone apne Darya Farak ke paani ko apne kheme me kyun nahi khichwa liya? Jawab sun, Imam phailane nahi Islam bachane gaye the, agar Imam chahte to

Zainab ke kheme me paani ubalne lagta, aur bachane ke liye, Khawaja ni khichwa liya Imam Hussain ne nahi, isliye ke dono ki duty alag alag hai, “phailane ke liye karamat chahiye, aur bachane ke liye Isteqamat chahiye” aur Isteqamat Karamat par bhari hai, jaise Hussain Gharib Nawaz par bhari hai. bachane ke liye karamat nahi dikhayi jati.

- (i) Ab ye silsila chalta raha, auliya ekram ki 1 jamat Islam phailane me lag gayi jaise Gharib Nawaz, Qutub ul Aqtab Khawaja Bakhtiyar Kaki, Ganje Shakar, Mehbub e Elahi, Aiyin e Hind, Makhdum Pandwa, Makhdum Mahimi, Mujaddid Alf e Saani, Makhdum Ashraf, Makhdum Safi, Syed Barkatullah, Sarkar Abul Ola, Sarkar Qutub ul Madar, Bayazid Bastami, Junaid Baghdadi

Jab kisi fitne ne Islam par hamla kiya to Auliya ki ek jamat usey bachane me lag gayi jaise Ahmed Raza bachane me lag gaye, Abdul Qadir Badayuni, Fazle Haq Khairabadi, Hujjatul Islam bachane me, Shoaibul Auliya, Syed Ali Hussain Kachochwi, Mufti e Azam e Hind, Mohaddis e Azam e Hind, Sadrul Afazil, Ameen e Shariyat, Hafiz e Millat ye sabhi bachane me lag gaye.

14. Meraj ke Hawale se Itehasik Taqir - Sayyad Hashmi Miyan

- (a) Nabiye Kareem ﷺ meraj ke safar ke jab doran Sidra pahonche, to ap ﷺ ne Jibreel عليه السلام se pucha, Jibreel koi hajat ho to batao, mango kya mangte ho. Mai rehne wala hun Kolkata ka aur agar mai Mumbai ki zameen me hun aur mai kisi apne se kahun ke mango kya mangte ho to kya mai usey khuch de sakta hun, haan agar mai apne shaher me hota to mai mangne wale ko bahot khuch de sakta tha, apne area me admi malik hota hai, dusre ke area me uski hukumat nahi, tajdari nahi.

Mere Nabi ﷺ ne Jibreel se Mecca me nahi, to hum samajhte ke Macci ne Mecca me pucha, lekin rasul Sidratul Muntaha me

puch rahe hain, yahan kisi ki tajedari nahi, kya pata chala, Allah batana chahta hai, mera mehbub aisa Rasul hai chahe Mecca se hajat puri karao chahe Sidra se.

Ab dusri wajah samjhen, Jibreel عليه السلام to masum, wo to wahi e elahi lekar nabiyon ke paas ate the, inko kya zarurat hai, kahe ko puch rahe hain ap, aur Jibreel e Ameen ne socha ke wakeyi mujhe kya zarurat, lekin jab moaka mila, ke nabi keh rahe hain ke koi hajat ho to batao, arz kiya, Ya Rasulallah ﷺ, Mehshar me jab apki ummat pulserat se jab guzarne lage to Jibreel ko par bichane ki ijazat ho. Rasul ne kaha ok.

Ab humne Rasul se pucha alam e hayat me, ye baat to samajh me aa gayi ap jisko chahe jahan de sakte hain, ab zameen par tajedar hain, sidratul muntaha me bhi tajedar hain, mehshar me bhi tajedar hain, Jibreel e Ameen عليه السلام se ye kehne ki kya zarurat kya thi ke koi hajat ho to batao, arz kiya, ke ye wohi Jibreel hain ke jab mere sagey par dada Hazrat Ibrahim عليه السلام aag me daale gaye to ye doar kar aye aur kaha, ai Ibrahim koi hajat ho to batao, Hazrat Ibrahim عليه السلام ne kaha, No Thanks.

Malum hai, wo agni kund ka area, kai kilometre ka, aur ek khaas kisam ke uran khatola ke baitha kar phaika gaya, jaise hi wo aag ke taraf gaye, Jibreel aye, koi hajat ho to batao, usi me jawab diya, nahi koi hajat nahi, alhamdolillah. To jibreel ne kaha, acha hamari madad nahi chahiye koi baat nahi, magar Ap Allah se dua karen, jawab diya, ussey bhi kehne ki zarurat nahi, wo Ibrahim ke dil ki dhadkano ko bhi janta hai, us janne wale ko kya bataun, bare nishchint hain, kyun, unhone malum hai, ke unhe koi jaan ka khatra nahi hai, isliye ke abhi mera beta Ismail paida nahi hua, Noor e Mohammadi mere andar hai, aur jab tak ye Noor e Mohammadi mere andar hai aag jala nahi sakti.

Aur jab mai safe hun to mujhe dua ki zarurat kya hai, to ye yaad dilakar mere nabi ko ye yaad dila rahe hain, mere dada ki ghairat ne madad nahi liya, magar Jibreel ne puch kar ehshaan to kar diya, ab ghairat e mustafa kitni nazuk hai dekh, issey pehle ke mai Meraj par La- Maqa jaun, ai Jibreel tune jo mere dada se puchkar jo ehshaan kiya hai, unka pota tujhse puchkar ehshaan utar raha hai.